VAMPYRE MAGICK

The Grimoire of the Living Vampire

FATHER SEBASTIAAN

Foreword by MICHAEL W. FORD, AUTHOR OF *Luciferian Magic*

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"Vampire fads come and go...but for those for whom the vampyric mystique is a calling, the choices inspired become a life path. *Vampyre Sanguinomicon* offers a compelling and elegant presentation of the history, rituals, and customs of a specific spiritual movement. It has the quality of permanence, and it will likely make an enduring contribution to sanguinary lore."

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disappointed!”

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Vampyre Sanguinomicon: Lexicon of the Living Vampire

The Vampyre Almanac

VAMPYRE MAGICK

The Grimoire of the Living Vampire

FATHER SEBASTIAAN

WEISER BOOKS
San Francisco, CA / Newburyport, MA

First published in 2012 by Weiser Books, an imprint of
Red Wheel/Weiser, LLC
With offices at:
665 Third Street, Suite 400
San Francisco, CA 94107
www.redwheelweiser.com

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ISBN: 978-1-57863-504-7

Library of Congress Cataloging-in-Publication Data
available upon request.

Cover design by Jim Warner
Cover images: background image © billyhoiler
Dragon Ouroborus © Mavenlore. Original design by P.N. D'Drennan

Vampyre Legacy Ankh graphic and symbol copyright ©
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Interior by Jonathan Friedman/Frame25 Productions

Printed in Canada
TCP
10 9 8 7 6 5 4 3 2 1

The paper used in this publication meets the minimum requirements of the American National Standard for Information Sciences—Permanence of Paper for Printed Library Materials Z39.48-1992 (R1997).

This copy of *Vampyre Magick: The Grimoire of the Living Vampire* was
formally consecrated on _____ *(date)*
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FOREWORD

Vampyre Magick is a core foundation in what I call "Adversarial" or "Promethean" ideology; the inner drive toward self-evolution and willed change. Many tend to think of the mental state of the predator as being malicious and harmful to society. The predator is a beautiful example of the natural instinct for survival. If you ever have the chance, observe the feeding of a rat to a snake of appropriate size. You do not see the serpent obtaining "pleasure" from restraining the rat, nor does the predator prolong the moment any more than necessary. The serpent without hesitation feeds to survive. Humans do not kill others for food, yet the world is a consistent "survival of the fittest" environment.

From the daily grind of work, like seeking a promotion or trying to get an account before a competitor, it matters

not. The world still operates according to the law of the predator. Society is made great from those who are able to operate within the contract of human contact: do not harm others unless in defense, don't steal from or cheat others, and seek excellence in yourself while helping those around you. The Predator is not a sociopath; rather it is the point of connectivity which leads us toward excellence. Magick is the exact motivator in this process; it creates change and allows us to seek the powerful *therionick* reserves in our deep unconscious. (*Therionick* is a term representing "beast," found in my books, *Akhkharu:Vampyre Magick* and *The Bible of the Adversary*. It represents the dark or primordial instinct that is expressed in our basic desires and lusts.) Shaping that darkness into productive behavior in accordance with the will is the purpose of Vampyre Magick.

For those seeking the essence of the so-called Black Arts, you need not look toward some abstract, tired concept of "demonology" with inverse designs; rather, look within. We are the mirror of the worst in the world, yet also the best within it. If you can establish your

Temple or abode to the dark gods within, then your foundation begins and ends within. The Vampyre realizes that to be successful in magick, responsible thought and action must be consistent in accordance with the will of the individual. Don't allow yourself to be whitewashed into thinking nature is fluffy, kind, and nurturing in entirety. Understand the predatory, often violent, and dark aspects in nature and then look for the balance! This is evident everywhere around us; when something is destroyed, another creation emerges from it. Only in the lack of balance found in some avenues of humanity do we see more destruction than creation: oil spills in the ocean, disregard for education in cities, allowing violence against the innocent to go unpunished by law, and so on.

The Vampyre must be willing to exist within the world and the laws that society has established. Remember that the majority of humans in a mass are like sheep; they believe what they are told consistently, and it is only reasonable to observe that there can be few leaders. Many like to be led and told what to do; that is found in all things from democracy to socialism. It depends upon the

level of restriction that the so-called "leaders" wish to impose.

Vampyre Magick will allow you to learn to be comfortable and find nourishment in the darkness, yet at the same time offer the strength to ascend as a god. The Adversarial Path, as I have defined it in recent years, has been the result of my initiation in the Vampyre mysteries, yet applying them in accordance with my will. Success has been a continual result, which has taught me the significance of control, thoughtful reflection, and the continual testing of my will and core aspects of Self.

Father Sebastiaan is one of my brothers of the vampyric mysteries; his works will allow the inspired initiate to achieve their own level of vampyric Awakening. Sebastiaan by experience is quite aware of the predatory, self-deified instinct and the potential of the Awakened Vampyre. No matter if I call it "'Azal'ucel," "daemon," "dragon," or as Sebastiaan has shared with us, "Elorath," the vampyric instinct, or divine spirituality some call "soul," is found with our circles of power. Let me remind and caution you, however. Imagination and will are

essentials to our sacred arte. When you enter the ritual chamber, you must use your imagination to fully see and feel what you are summoning; allow your mind to be free here and find the belief to then see your desires becoming real in the world around you. Belief can cause any change desired to manifest as long as it is within parameters of "reason." In the ritual chamber, however, reason is less frequent. Those deep fantasies and desires must be allowed to move in accordance with our lusts; then is anything possible to us within our living world.

Upon the path of the Vampyre, your spirit will go forth upon the West wind into twilight realms, reaching further into the darkness. From the path of Zhep'r will you begin a process of self-transformation, which will allow you to experience this life more intensely and with a deeper hunger for more of that which life offers. Zhep'r, in my own experience, allows a certain type of "nostalgia," with which you will be able to recognize the subtle experiences of a life that seems to be everlasting. Feed the Dragon, transform your mind and body into the careful balance of the Vampyre; life will never be the same for you again.

In short, welcome to the possibility of Zhep'r.

Michael W. Ford, Akhtya Dahak Azal'ucel
of the Black Order of the Dragon

ACKNOWLEDGMENTS

Thank you to all the members of the OSV and Our inspirators, which include but are not limited to Maelle, Irhandi, Grimm, Lilith, Persephanie, Magnus, Desanera, Lucius, Ziss, Vos, and Nine.

A special thanks for Michael W. Ford and all those who seek to challenge and inspire.

INTRODUCTION

Of course vampires do not exist! No True Vampyre believes in vampires; they are just a fantasy.
—Magister Dimitri, August 1996

When most mortals think of magic, they think of witches and sorcerers performing maledictions and spells on mundane people. However, what is not realized is that rituals and ceremonies are an important part of any culture, especially amongst the Strigoi Vii. Rituals are any sequence of actions geared at celebration or pursuit of a specific goal or purpose. The morning ritual of preparing the family for the day, the inauguration of a new President, the ceremonies and burial rites of the Ancient Egyptians or Native Americans, and the elaborate Catholic Mass are all rituals.

Remember that Strigoi Vii Magick is systematic, often intentional, will-driven, and ritualistic, whilst Nomaj, or "Vampyre Vibration Sorcery," is the province of the Magisters and is more instinctual in application. For the purposes of this book, we will focus on the most advanced elements of Vampyre Magick and leave Sorcery for the Inner Mysteries.

Within Strigoi Vii We have many rites, which define Our traditions, reinforce Our philosophies, and celebrate Our spirituality. Each one has a specific purpose, and each ritual brings the individual into a focus and state of mind that would be otherwise random and chaotic. Ritual reinforces will, stimulates the subconscious, and brings the worker into focus.

Magick (spelled with a *k* in deference to Crowley) is defined as bringing the individual into another state of mind and application of the Will. For the Living Vampire rituals are paths to practicing magick, and thus this book is named *Vampyre Magick* to celebrate this reality.

This book is not a personal grimoire, but a resource and collection of the rituals, old and new, which have been

used or have been intended to be used amongst the Strigoi Vii for decades. Many are of course inspired by the workings of the Hermetic Order of the Golden Dawn, ancient rites, and other traditions of Vampyrism; some in fact are new and interesting from the experiments of various members of the Vampyre Family.

Within the Strigoi Vii rituals should be simple, flexible, and easily modified for application by the user. A ritual that is too complex and cannot be memorized or done spontaneously is usually ineffective because it becomes a labor of learning to use the tool rather than a labor focused on the results.

Group ritual is a powerful tool for bringing individual minds into focus and directing intent. Most Strigoi Vii are solitary or isolated geographically from other members of the Family and thus cannot participate in group rites and ceremonies. So in this book we intend to focus on solitary workings, which can be carried out alone with the exception of specific rituals that can only be done in groups. Remember this is *your* journey, and your creativity only influences the focus of the rituals. Feel free

to post your suggestions and results on the Family online forums (*www.thesanguinarium.com/forums*) and share your innovations and how your own approach has come about.

Other excellent ritual books include *The Vampire Ritual Book* by Michelle Belanger, the works of Michael W Ford of the Order of the Black Dragon, and, of course, many books on Hermetic, pagan, and ceremonial magick. Just visit Amazon or your local bookstore for these works.

Use the rituals here as a template, modify them as you see fit; only the end result should matter. Focus your energies, Will, desire, and intent and create genuine Vampyre Magick.

Father Sebastiaan
Lutetia Halo, Paris
January 14, 2011

THE ORDO STRIGOI VII (OSV)

The Order of the Living Vampire, or formally the Ordo Strigoi Vii (OSV), was officially established early in the twenty-first century by the direction of the Ancestors. With its beginnings in meetings before this, members of the Sanguinarium realized there was a calling to form an esoteric fraternal and initiatory order to further the preservation and prosperity of the more evolved Strigoi Vii Vampyre Mysteries. The OSV is very separate and at

the same time in equilibrium with Father Sebastiaan's Sabretooth Clan and the Sanguinarium, which consists mostly of Dayside Philosophical Vampyres. Over the years it has evolved, developed, and fostered traditions, philosophies, and magickal experiments, which have been copied and modified by countless other groups.

Even though the OSV is an elite, sovereign, highly selective invitation-only order, it has worked with, befriended, inspired, guided, and honored many other traditions of Vampyrism and vampirism. Nevertheless, the OSV remains neutral, independent, and completely free of any formal affiliations. This flexibility has allowed an inward focus on the collective Zhep'r of the Strigoi Vii Mysteries and has allowed it to influence and be influenced on terms which benefit the collective membership at the time.

When I met Father over the Internet in the late 1990s, I was a member of the Temple of the Vampire and the Church of Satan, both of which greatly inspired me and drew me to their teachings and philosophies, but I could not fully come into agreement with using the image of

Satan as my sole definition of inspiration and focus. This led me to the Temple of Set and eventually led me to become a cofounder of the Ordo Strigoi Vii.

In contrast to Father, I am a highly secretive and private individual, a description which represents a vast majority of the other True Vampyres I have met. Many would find it unusual that I am a mother of four, yet I hold perspectives that are hard, no-nonsense, Darwinistic, predatory, and opinionated. I hold no public image, have no desire for fame, and only wish to inspire the select few who pass through the gates of the OSV's sanctums. Settling to this reality, none shall cross me or my Night-side or Dayside Families, for both are separate, yet equal, in my heart.

On my request, in 2010 the OSV officially adopted the sigilium of the Ouroboros surrounding the Vampyre Legacy Ankh, which is representative of the new direction and which, as of this writing, remains secret. However, through the books *Vampyre Sanguinomicon* and *Vampyre Magick*, we share our mysteries. Father Sebastiaan has graciously offered to compose and direct

these projects as a contribution to the Family. We strive to select the best-quality candidates and seekers for our order through sponsorship and application. This screening process lets us select the most sincere and dedicated individuals who will stand out as role models of the Strigoi Vii Mysteries. To this date this formula remains a discreet secret and only known to the Synod, the Spiritual and administrative body of the OSV.

Ronin are those who practice the Strigoi Vii Mysteries in whole or in part and are not members of the Order; these solitary individuals who, either by choice or by not having been accepted to the Order, represent the vast majority of those who practice Strigoi Vii. Some Ronin will eventually be accepted to the Order, whilst others choose to remain solitary. One major misconception is that Ronin are looked down upon by the order; actually, they represent the two extremes of diversity amongst those who imbue True Vampyric Spirit.

Black Swans are Dayside Vampyres and have adopted, inspired, or been touched by the Vampyre Current and Spirit. They represent those close to the Vampyre Spirit,

be they lovers, friends, fang clients of Father, performers at events, or people who simply enjoy our company. Many Black Swans embrace the Dayside Mysteries as a philosophical path on their own terms through the outer teachings known as Vampyre Virtues: The Red Veils.

Whatever the relationship with the mysteries, be it initiate, Black Swan, or Ronin, everyone is on what the Freemasons have called "The Scale," each on an equal level, although on different portions of the path, exploring each in their own way.

Let this book serve your own interests; we share our knowledge, ceremonies, and mysteries with the world through this text. Let it inspire, challenge, and set you free; whatever the case, what you benefit is yours. However, within the Order we continue to experiment and prosper as flexible yet defined spiritual philosophers of the Vampyre community.

Eternally,
Magister Maelle
Strigoi Vii Ipissimus

Grande Magister of the OSV

CARPATHIAN VAMPIRES*

The real Dracula was not the first of the vampires, nor was he the origin of vampire myths. In fact, Vlad Dracula grew up in a beautiful land rich with vampiric folklore, and he likely used that folklore intentionally to encourage the myths that surrounded him. The peoples of the region of eastern Europe near the Carpathian Mountains are known for their folktales, the most famous of which are about vampires—creatures that they call the *Strigoi*.

The *Strigoi Morte* are the vampiric spirits who roam and hunt without bodies, feeding on the energies of living humans, sometimes when the humans are sleeping or dreaming, and sometimes while they are wide awake and simply in the wrong place at the wrong time. Unlike the vampires of modern legends, the Strigoi Morte are not considered demons or the angry spirits of those who were

murdered or not buried properly. The people of this region, even today, simply believe that the Strigoi Morte are the spirits of *Strigoi Vii*—living vampires—and are no longer in possession of a physical body.

The Strigoi Vii, sometimes also called *Moroii*, are thought to be a race similar to humanity but different in their need to feed on human energy or human blood. Although there are thought to be other types of vampires in the region, they are the most well known, particularly among the Gypsies who live there.

The Gypsies—or *Roma*, the term some prefer—remain an often nomadic people, spread through many countries, but with a long history in Romania in particular. They have a great love of fantastical stories and scary tales, but behind each of their fictions is a backbone of facts—even their stories of vampires. According to them, the Strigoi Vii were a tall, beautiful, pale, strong, intelligent, well-mannered, regal, and often wealthy people—usually landowners, businessmen, and, historically, even royalty and nobility.

Like the Strigoi Morte, the Strigoi Vii primarily fed

upon the life energies of humanity, picking a single volunteer to feed from for a length of time. According to the Gypsies, the Strigoi Vii could also feed on human blood, but it was only the young and inexperienced who chose to do so. Much as was suggested in Bram Stoker's novel *Dracula*, the Gypsies and vampires in the region, especially in Romania, have a long history of working together amicably. The wealthy, landowning Strigoi Vii could provide the Gypsy caravans with fair pay for manual labor or entertainment, as well as safe passage through their land, in particular protecting the Gypsy people from discrimination and potential attackers. The Roma would also provide one valuable service that the discreet vampires of the region could not do without: food.

The Gypsies and vampires of the region practiced a tradition they referred to as *lording*, whereby one Gypsy, usually a female volunteer, would be chosen to go live with the Strigoi for the time her family was on the land. The vampire was generally allowed to feed upon her at his leisure, and her family was protected in return. And

though it was not an actual part of the bargain, the vampire would always treat the guest with the utmost respect and often bring gifts to the family as a show of traditional vampiric gratitude. According to members of the Carbone de Travois Gypsy family, this arrangement was still in common practice not even eighty years ago in Romanian lands. One member of that family professes that her great-aunt Piranda was lorded out to a wealthy vampire in the 1910s and '20s.

Piranda's younger sister Nia described the vampire as very tall with light brown hair, always immaculately dressed and perfectly clean shaven, with a lithe, masculine physique. Nia added that he smelled "pretty." In 1918, when Piranda spent the summer with him, he had the first car Nia had ever seen. Among other things, he gave the family oxen and cows, blankets, clothes of all kinds, and permission to cut his trees and hunt the wild game on his land. Nia said he seemed to genuinely care about Piranda, inviting her back to his home every summer when the family passed through, going so far as to keep a special campground cleared for them, with a

well that only they were allowed to use. Nia said her sister returned to the family at the end of each summer looking "fit and fine like old wine."

Piranda's vampire, whose name has been lost to time, is far from the only Strigoi Vii to have been reported in the area. Most everyone has heard of Prince Vlad Dracula, "the Impaler." Born in Transylvania in 1431, he ruled Romania during a difficult time. The Turks were attacking in waves, and with his forces completely outnumbered, he used his intelligence to wage psychological warfare on his enemies, which also served to keep his own people in line and instilled confidence that they would prevail. As long as he lived, he kept peace in his land and kept the enemies on the run. However, not so many people know about this famous vampire's brethren, or even about his master.

Prince Vlad Dracula was the son of Vlad Dracul, "the Dragon," and his name literally meant "Vlad, son of the Dragon." Both he and his father were members of the Ordo Dracul, the Order of the Dragon—an organization made up of eastern European royalty. Surviving Gypsy

families claim that, throughout the history of this region, most of the nobility were Strigoi Vii, which lends some credence to the claims some make that the membership of the order was exclusive to vampires, the term *dragon* being used as a code word for *vampire*. Oddly, this fact was most likely well known at the time, since Christians of the period, particularly in that region, would often refer to vampires as devils, demons, or dragons. And in the case of the Romanian language, one word, *dracul*, meant all three of those things at the same time. A case in point: the incubi and succubi of medieval folktales are interchangeably called both "vampires" and "demons."

Prince Vlad not only had underlings among the other vampires; he also had a master. Few stories mention Dracula's lord and master, the king of the region in that day, and it is doubtful that many even wonder about his existence. His name was Matthias Corvinus. Likely a Strigoi Vii himself, King Matthais was far from intimidated by the Impaler. In fact, he once had the prince imprisoned for three years, or possibly longer, due to various political motivations and his need to have a less

independent prince in Vlad's position. A wise and peaceful man, Corvinus was far from the warlord he is claimed to have been in the popular cinematic depictions of the underworld, finally committing his armies to the defense of Romania only after Vlad had fallen in love with and requested the hand of a relative of his, likely the sister of the king—Vlad's request, incidentally, having been made during his captivity in the king's castle.

The Strigoi Vii type of vampire certainly has a deep history in the region of the Carpathian Mountains, documented by writers such as the monk Montague Summers and recounted in the stories of Gypsy families like the Carbone de Travois band. It is probably because of this history that modern vampires often use the term *Strigoi Vii* when describing themselves, especially when trying to avoid the stigma that often accompanies the term *vampire*.

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* Excerpted from J.M. Dixon's *The Weiser Field Guide to Vampires* (Weiser Books, 2009) 16–22.

Book One

VAMPYRE RITUALS:

Liber Vampyricus Ritualis

This book is intended to be a supplement to the Vampyre Sanguinomicon *core books, which are mostly geared to those more advanced initiates of Strigoi Vii. It expands upon the rituals found in them, especially Communion Rites such as the*

Sanguine Mass and Ascension Rites of the various degrees. The Sanguine Mass is the core of Vampyre Magick.

Chapter 1

ELEMENTS OF VAMPYRE MAGICK

Is it not more sensible to worship a god that [man], himself, has created, in accordance with his own emotional needs—one that best represents the very carnal and physical being that has the idea-power to invent a god in the first place?

If man insists on externalizing his own true self in the form of "God," then why fear his true self, in fearing "God,"—why praise his true self in praising "God,"—why remain externalized from "God" IN ORDER TO

ENGAGE IN RITUAL AND RELIGIOUS CEREMONY IN HIS NAME?
—Anton Szandor LaVey, *The Satanic Bible*

VAMPYRE MAGICK HAS MANY elements, ranging from small rituals and ceremonies, which are conducted every day, to the secretive rituals of the Synod. Within Strigoi Vii Magick We know belief is a tool, so We always focus on the positive and remain aware of the negatives. This attitude truly brings an empowering spirit to workings. We see magick as "psychological technology" from the Dayside, and from the Nightside, a spiritual and abstract concept. Learning how to differentiate reality from fantasy is one of the most difficult hurdles for the neophyte Vampyre to overcome. Only wisdom and reason can be employed in the Dayside of Vampyre Magick, which almost always has a psychological or scientific rationalization. The Nightside relies on results and flexibility of beliefs; even more complex is the Twilight, which accepts and lies between both perspectives. Here,

once Twilight is experienced, is the Immortal Mindset truly realized.

Agreement

One of the Inner Mysteries, the Principles of Vibrational Vampyric Sorcery and mastery of the three layers of reality, delves into the Principle of Agreement. Without agreement magick is lost and lacks any power. All of reality, be it the marketing propaganda of corporations, the confusion of politics, or the stage performances of a magician, requires agreement for success. Group ritual is a point of agreement. If individuals are not in sync, they will only fall out of the experience and potentially ruin the ritual for all others. This is why true initiation at the basic level is a statement of agreement; many systems of spirituality and even culture have such rites of passage. Democracy is agreement of the majority, and the rest must follow, but agreement can be manipulated and changed. This is why the Strigoi Vii validate reality and experiences as individuals, and when They join together

for workings, the magick is most powerful.

Astral Travel

Mastery of Out-of-Body Experiences (OBE) and astral travel, known to the Strigoi Vii simply as "Flight," are at the core of raising Zhep'r and achieving Nightside Immortality. The MoRoii level of ascension and higher begins to focus heavily on these workings and techniques. Astral travel is simply projecting the consciousness away from the body into the vast astral layer of reality. This is more deeply handled in the *Vampyre Sanguinomicon Book IV, "Coming Forth by Twilight."* However, we will touch on this within this book to supplement those mysteries. So please refer to *Liber MoRoii* for more information on the core of these techniques.

Astral travel is heavily important for higher levels of Vampyrism and deeper face-to-face meetings in the realms where the Strigoi Vii exist in Their natural habitat. The astral is an abstract reality, the place of dreams, visions, and knowledge. Here lies the Akashic Records,

the astral layer of the Self, and the place of emotions and thoughts. Being in the astral is akin to being in space or under the sea, which is an alien environment. Lucid dreaming, or being aware within a dream, is a technique that is required to be mastered to fully benefit from the experiences in the astral, because only through lucid dreaming can a Vampyre truly differentiate between reality and imagination and validate if They are truly projecting.

Strigoi Morte have mastered Flight and learned to maintain an etheric body of Prana, which allows Them to interact with the corporeal world. Effectively, They are disembodied consciousnesses who learn to tap and manage pranic energies in Their human lives, and once the First Death comes, They can maintain Their conscious existence and reside between the First and Second Deaths.

Belief

Since the Vampyre is a chaos magician, belief is a tool.

The flexibility of belief is essential for a Vampyre to achieve Zhep'r. In ritual the Vampyre finds most results when belief and disbelief are both suspended; this is the true nature of the Twilight experience. This state of consciousness is the major benchmark of Zhep'r and is the state in which Communion is best experienced. The more the Vampyre experiences results, the more They begin to focus on such over the common systems of beliefs. This is where reason comes forth.

Neophyte Vampyres, those of Prospectii and Jahira levels of initiation, will have the most difficulty achieving this state of disbelieving and believing. Most Jahira, when first performing the ritual of Communion, will find that They will not receive "results," and this is due to the reality that They cannot experience, even for a short while, true Twilight. However, as Zhep'r builds through stronger consensus, through experience, and through results, validation will gather within the mind of the Vampyre.

Not believing in something is the natural rationality of a mortal-minded skeptic and essential for the Vampyre's

Dayside perspective. This is of no use to the Immortal Mind and is the first blockage that must be overcome.

Blood

Many claim that drinking corporeal blood is the only way a vampire can obtain the energies they need for their emotional, physical, and spiritual balance. Of course, the Strigoi Vii respects free will but sincerely disagrees with this perspective as an application of the act of Vampyrism. We have discovered and learned to be free of these perceptions and look toward more subtle forms of energy consumption. It will become clear which form of feeding is valid, safe, and efficient. Culturally, it is impossible to justify the need to drink blood, and there is no scientific evidence that consumption of corporeal blood provides genuine health benefits. Even though blood can in itself be a powerful and romantic ritual or sexual symbol, it simply does not provide energy that is of use for preservation of the Self beyond death. From the Strigoi Vii perspective, blood drinking is most

emphatically *not* a sensible path to Immortality of the Self!

At its core, the vampire archetype in legend, myth, and most literature is about Immortality and surviving death as an Undead. If one cannot preserve the Self beyond the First Death, they are either mortal or have not succeeded with true ascension. Attaining Immortality depends on the very basic principle of surviving while disengaged from the body. Once an individual defeats the First Death and has no corporeal body, of what use will be the consumption of blood? What skills will benefit them when they exist in a completely subtle state? Moreover, how does one attempt to drink blood when they have no physical mouth? Those individuals who espouse blood drinking must look for a more pragmatic and achievable route to Immortality.

Medical science has proven that diseases such as HIV can remain dormant in the blood for upward of ten years. Draining one individual will provide two major impractical issues from the perspective of the Strigoi Vii's interpretation of Vampyrism. First, one must have a

screened and healthy donor from whom to feed. This requires extreme trust in a donor, who must wait ten years to prove their health in a quarantine of sorts. If this donor leaves or turns on their Vampyre, the only result is the Vampyre is out of a source until They can safely screen and build a relationship with another donor. Human relationships are quite complex and not all humans, as free-willed beings, are as obedient and loyal as man's best friend. They change their minds. Feeding sessions must be frequent to satisfy a proper Thirst for blood and certainly blood drinking is not efficient for the Strigoi Vii. What of two Vampyres in a relationship? Do they feed from each other? It is against common sense for predators to consume each other, and it is considered spiritual cannibalism. Secondly, why would such an independent and individualist spirit be able to depend on anyone but Themselves? Does this limit the Apotheosis of the individual? Absolutely!

The Strigoi Vii may wonder how Blood Magick relates to this discussion. Quite simply, Blood Magick is different from feeding on corporeal blood. Blood Magick includes

body modification, sacrificial rites in Caribbean and African religions such as Yoruba and Santeria (in which animals are sacrificed in a fashion little different from your neighborhood butcher), and such forms of art as blood paintings. If done in a sterile and safe fashion, no different than the butcher shop, these rituals do not involve the risks that come with the consumption of blood.

Intent and Sincerity

Without intent and sincerity, all is lost in magick. As important as agreement, one must be honest and come with a sincere intent to be able to direct Will and energy. The Strigoi Vii hold high standards in individual and community. When you go to perform a ritual, be it the most sacred Communion or the simplest arts of Vampyrism, you must put aside the humor and fantasy and bring into full realization your own focus.

Invocation

Invocation is the internal summoning of energies, forces, or entities into the magician, equivalent to a possession or self-identifying with certain spirits. This term hails from the Latin verb *invocare*, which translates as "to call on," and Magus Crowley put it perfectly: Crowley states that Invocation is to "invoke," to "call in," just as to "evoke" is to "call forth." This is very applicable within the Strigoi Vii system of magick in that We use it for the Arts of Vampyrism and in certain Communion rituals where We invoke the Undead to "skinride," or invoking and raising the Current of Elorath. The one exception, the *Invokation of the Dragon Rite*, is not as much invoking the Dragon Within as it is more or less recognizing its presence as the core of the Self and the throne of perception.

Invocation can also be employed to identify with complete, or aspects of, godforms, spirits, or entities, such as the Trinity Currents or the Duality of Kalistree and Mithu, where the initiate becomes an embodiment of that aspect of the Current. For example, if a Strigoi Vii initiate wants to invoke the strength of Mithu or the sexual energies of the Kitra, They would take aspects of those

and invoke them.

To successfully invoke, one must have Their consciousness attuned and opened to welcoming that specific energy or entity. This is done with trance, sexual stimulation, fasting, deprivation of sleep, pain, SM, dance, and ritual, which clears the mind to a primal state where transmissions, visions, and voices can be brought through the initiate.

Evocation

The direct opposing action of an invocation is an evocation, which is to bring an entity or energies external to the summoner. This is often looked upon in mortal magicks as calling a spirit into a container, circle, ritual chamber, etc. Then in a literally face-to-face situation, the summoner can interact with the entity in person and ask for favors, make pacts, or gain information. Historical examples of evocation are found in ancient grimoires such as *The Lesser Key of Solomon, The Greater Key of Solomon, The Dragon Rouge*, and *The Sacred Magic of*

Abramelin the Mage. This involves heavy systems such as symbolism, fire, dance, offerings, tools, and environment.

Within Strigoi Vii and other Communion Rites We use evocation in the Sanguine Mass to invite the Ancestors to come feed from Our offered sacrifice of Prana, which We have fed from. Evocations are best used for group rituals and will gain a common experience; on the other hand, an invocation is more about one central magician performing the ritual and having the deepest experience.

Meditation

There are several forms of meditation, each containing specific benefits and focuses. The primary purpose of meditation is to achieve an altered state of consciousness. The two most commonly used within Strigoi Vii and Vampyre Ritual are *active* and *passive*. Passive meditation is what people most think of as meditation, which is a more relaxed trance state with eyes closed and with little or no movement. Active meditation is when the subject is moving, and can take place during dance, sex,

running, physical exertion, sport, performance, painting, etc. Both have their specific benefits and applications.

Necromancy

The esoteric process of speaking with the spirits of the dead for divination is known as *necromancy*. The Living Vampire is a natural necromancer, and these practices, which are Communion with the Undead, are at the core of Strigoi Vii Mysteries on spiritual immortality. However, there are other uses; the Vampyre can tap into the Dream Matrix of dead souls and pull out information; some Strigoi Vii have mastered the practice of exorcising spirits of humans, animals, demons, elements, or even Renegade Strigoi Morte. We hear in human legends the tales of Haitian Vodou priests making zombies, witches dealing with demons, and necromancers capturing and containing entities and spirits of the dead. Necromancy is often considered taboo and forbidden to the mortal-minded, yet since it is natural to the Strigoi Vii Vampyre, this becomes a powerful tool of self-deification. These

transmissions and messages from "the other side" can come forth in ritual, spontaneously, elementary divinations, or visions. This is one of the main ways in which the Strigoi Morte communicate with Us.

The Ritual Chamber

The chamber for ritual can range from a private room, an isolated forest grove, or the stage of a performer to the mind of an individual. At first it is important for the Strigoi Vii to have tools and environment, but what is most important is mindset. Rituals require focus, and performing them requires a specific environment that is free of distraction and allows for focus. The Strigoi Morte will only respond in ritual when They are not distracted from Their goals. The place of last resort for a Vampyre who has a mortal lover or family present is, miraculously, the bathroom. Here there is usually a mirror and privacy, where others will not interrupt and intrude. However, many of Us maintain ritual chambers in Our homes or have the privacy through a properly managed Dayside to

perform Our sacred rites in solitude amongst other members of the Family.

Sex Magick

Sex in Vampyre Magick is a very powerful tool just as it is in many systems of magick and esotericism. The symbolism goes even deeper, as sensuality, BDSM, fetishism, romance, mystery, and seduction are all strong elements of the vampire archetype and can be used within this paradigm. Initiation offers a rebirth from mortal to Immortal-Minded perspectives, and the ritual chamber is similar to a womb from which We Rise from death into Life.

"Sacred Marriages" take place when sexual congress occurs with the involvement of a Strigoi Morte, godform, entity, or one of the Currents of Elorath. This can be done in ritual or trance or it can, especially in the case of the Strigoi Morte, be similar to a possession experience. Legends of incubi, succubi, and demons mating with humans may be, in fact, sexual sacred marriages. It is

common for a Strigoi Morte to possess a mortal and be a "second seed" in order to increase the chances of a child with Vampyric potential. Other times a Strigoi Morte will make love to a human woman or will skinride during sex. These experiences are highly energetic and often extremely stimulating. Such encounters are often used to create trance states for meditation or increasing Zhep'r. One example of a Sacred Marriage is the Temple of Kalistree ritual presented in this book.

Orgasm in sex magick has been a powerful tool throughout history for focusing and raising energies. Kundalini Yoga techniques are very similar to Riding the Dragon in Sexual Congress and can be used to come closer to the Dragon Within. Two Vampyre Sex rituals are presented in this book for you to experiment with.

Shape-shifting

Vampires in legend are known to shape-change into a bat, wolf, or mist, but in reality, this is virtually impossible to achieve within the corporeal layer of reality and can only

be done in the ethereal and astral realms. Within the perspective of Strigoi Vii, shape-shifting can be done by many Awakened beings, but it is predominately on an astral plane since this is the most intangible energy frequency of all the realms. Once shape-shifting has been mastered there, it requires more energy to shift the etheric body and enormous amounts of energy to change shape to the hard and inflexible energies of the corporeal. Refer to chapter 5 on lycanthropy for more information on how shape-shifting is achieved and handled within the Strigoi Vii paradigm.

Color

Black is said to be the primary color of the Vampyre, and there is some truth in this cliché.

Symbolically, the color black represents authority, elegance, mystery, silence, death, chaos, strength, fear, secrecy, power, darkness, and seriousness. Black is worn by priests, judges, police, academic graduates, lawyers in many countries such as the United Kingdom and France,

and black tuxedos are worn for formal black-tie functions. This is also the color mortals associate with witches and sorcerers. "Black Magick" is symbolic of the unknown, which is now known as science.

Those who wear black are often said to be makers of their own destinies. Energetically, black is a very good conductor of energy because it absorbs all frequencies of light. Black is a near perfect absorber of energies even in the infrared spectrum. This absorption of energies can increase the power and focus of the wearer and the observer's thought forms. Black also functions to neutralize negative energies and, thus, is good for banishing, purification, bindings, and defensive magicks; it also acts as a protective shield.

Throughout mortal culture many groups considered black to be a strong symbol. An ancient Christian sect, the Cathars, considered black to be a color of purification; black mirrors in esotericism are used for scrying; many societies are considered "black" when they are highly secretive; the bandana code of the gay community in the mid-twentieth century considered black to be the symbol

of BDSM.

Within Japanese culture black is symbolic of experience, nobility, wisdom, and age. This is why Strigoi Vii Magisters wear black stones, and in rituals black robes are often used.

Red for the Vampyre is symbolic of life force, sacrifice, and blood. The Strigoi Vii draws upon the powerful other symbolisms of this color, which represent fire, heroism, vitality, vigor, birth, beauty, sacrifice, passion, lust, physical energy, strength, courage, enthusiasm, and sex. For the Vampyre, red is deeply symbolic, and the use of this color increases and stimulates the mind, spirit, and sexuality.

Use caution, however, because if red is used to overstimulate the human psyche, it can lead to anger, fear, arguments, and hatred. Insurance companies charge more for bright red cars because police will pull a red sports car over more than any other color.

Purple represents royalty, magick, divinity, and aristocracy for the Vampyre. This color is traditionally connected to mysticism, spirituality, purification, and

devotion. This is why the Vampyre Adept wears a purple stone in Their sigilium, and it is the color of the Elder Twilight Mysteries.

Silver is an essential color for the Strigoi Vii because it is symbolic of lunar energies and purity for the Vampyre, and it contains the most alluring reflective and symbolic element for most Vampyres. Most Vampyres prefer silver over gold for personal purposes and for meditation. There are many Inner Mysteries, which cannot be explained here, that relate to the concept of silver and its importance to the Vampyre.

Sacrifice

The word *sacrifice* comes from the Latin *sacrificium*, or "sacred rites," and the old French *facere*, "to do, perform." In mortal-minded terms, it refers to offerings such as animals, plants, money, gifts, or even living humans to the divine in exchange for favors.

Living Vampires respect free will of sentient beings and never harm humans or animals (except when hunting or

slaughtering for corporeal food). However, in the most sacred Communion Rite, the Sanguine Mass, Vampyres offer up Their life energy plus that obtained from the practices of the Art of Vampyrism, in exchange for *Sorrra*, which is energy of a spiritually immortal and divine frequency. This process of the free will releasing energies in ritual to the Strigoi Morte is known as the "Offering." This circuit of Vampyrism and Communion with the Ancestors is the central act of energetic exchange within Vampyrism and perpetuates the consciousness after the First Death and strengthens the etheric and astral bodies so that they are able to exist consciously in the undead state of existence (not dead or not alive but timeless) and prevent the Second Death.

It is inefficient and against Vampyre Principles for the Vampyre to destroy life, because the Vampyre seriously distinguishes between roasting kitties on the BBQ for fun and entertainment and humanely slaughtering cattle for sustenance. We are catalysts of the flow of life, and murder of an animal or human is the destruction of life and a source of life force. When a living being is

destroyed, their excess life force is released into the subtle world where it dissipates and is recycled, often changing frequency. This is worthless to a Vampyre. The only exception is when killing animals to sustain the need for corporeal food.

For the True Vampyre, offering this energy to the Ancestors is a natural process, which many Vampyres have been doing naturally since We were children with Our Patron Spirits, Strigoi Morte mentors, and spirit guides whom some Vampyres call Whisperers. What differentiates the initiate from this subconscious act is intent, which can increase the amount of energy provided in an Offering. The Strigoi Morte seek only the highest quality of Prana and wish not to sit at a table of scraps. If deemed worthy, the Whisperers will manifest within the sanctum in which the ritual is being performed, feasting upon the Offering and providing the energies of the Zhep'r in return. Since energy is the currency of the Vampyre, this is the most sacred form of sacrifice, and the Strigoi Morte have no interest other than the Prana, which a Vampyre harvests and refines.

The more the Communion is performed with honesty and intent, the more Zhep'r is evolved.

Servitors

As with many other powers, vampires of legend are known to have many servants such as beasts of the night and supernatural creatures at their command. Reality is far from these legends. The Living Vampire seeks to master Life and Belief; therefore, by balancing both of these traits, They can make servitors, which are created by beliefs and thought patterns on a specific frequency that are conscious entities and programmed for a specific purpose. The human mind will often fuel these servitors through fear, faith, worship, or even by acknowledging that they exist simply by the Will of the Vampyre. Marketing, advertising, and propaganda engineers put forth similar concepts into the human collective conciousness as magicians use to make egregores and servitors into human cultural programming. This is effectively creating a miniature elemental made of will

and intent that is programmed for a specific purpose. Servitors can be used to protect, to harm, or to achieve a specific task. What makes Strigoi Vii servitors different from those of other magickal systems is that they are embued with life force directly from the Vampyre and at the same time the elements of the Current itself. This is the "Blood," which is required to initiate their existence and attunement as being Vampyre Servitors.

The Shadow

According to Carl Gustav Jung (1875—1961), Swiss psychiatrist and the founder of analytical psychology, the Shadow is the portion of ourselves that is the catalyst for all our negative emotions and self-destructive tendencies. The Shadow is comprised mostly of repressed emotions, uncontrolled ego, and primitive urges.

This Shadow is like a great beast within all sentient creatures—even more so for Us, because We reject the eternal optimism and placidity offered by mortal-minded belief. We must at all times keep the Shadow from

becoming overwhelming and causing Our Selves and those around Us to be wrapped in negativity. Strigoi Vii are more susceptible to the Shadow than the mortal-minded because We are more in touch with what humans call our "dark side." This is especially true for those who are still de-identifying from their mortal-minded roots. Controlling the Shadow can be a challenging process for many of Us, and it takes sheer Will. Do not become hardened and jaded in your rejection of belief and illusion and turn to despair and nihilism. Remember that there is still much life, love, creativity, and joy in this world. Your existence is what you make of it. Choose to be the catalyst of all good things in your life. Choose to be empowered. Choose enjoyment. Remember always—you are your own god and divinity!

Chapter 2

PARADIGMS

Magick is fueled with will, agreement, and intent. Yet in the end, only results matter.
—Magister Dimitri, 1995

TRUE VAMPYRES ARE BY nature chaos magicians, striving to be free of faith and belief to focus completely on the results of Their actions. This concept is hard to grasp for many newly Awakening Vampyres who are unfamiliar with it, but as Zhep'r evolves, the shift from belief to knowledge to gnosis begins to set in if They are Truly of the Vampyre Current. At the core of this chaos magician is

a specific concept called paradigms.

Paradigms are schools of thought and belief systems most often created by agreement on traditions, faith, belief, philosophy, and spirituality. Each paradigm has its own flavor of rituals, theology, symbolism, and perspectives. Even some schools of magick are considered paradigms; for example, Phil Hine, chaos magician, and contemporary of chaos magick founding father Peter J. Carol see chaos magick as a paradigmless system. Mr. Carol sees chaos magick as a meta-paradigm, in that it can "become" any paradigm and be molded into it.

Vampyres who are open spiritually and true to Their nature can adopt various paradigms just as mortals change clothing styles to accommodate their own tastes and situation. There is no limit to the number of paradigms an individual can draw power and inspiration from; it is a matter of the personal taste and interests of each Vampyre. Some Vampyres even experiment for a time with a paradigm or perform a specific ritual of that paradigm to "taste" the experience.

Many paradigms cross over amongst each other, evolve

as their members do (the Catholic religion is not the same as when it started), have spinoffs, and often birth new paradigms.

Vampyres of the Strigoi Vii Tradition see Themselves as a part of a movement which promotes spiritual and philosophical evolution, which is deeply rooted in the soul, not just a specific singular religion or paradigm. Once Awakened there is no turning back; the Current is alive within the individual. This reality will never change and cannot be taken away unless one consciously begins to break the Veil and Zhep'r ceases, which is equivalent to final death.

Strigoi Vii Vampyre philosophy encourages exploration of one's paradigms, experimentation with the methods of those paradigms, and assimilation of what produces the best results. Because Strigoi Vii is not a religion, but rather a sacred spirituality based on the utilization of belief as a tool, elements of reality can be bent and morphed through Will. Each paradigm can be mixed with other paradigms, customized, and specialized for each individual interpretation. Chaos magick can be

considered from a neo-pagan perspective as an eclectic system of magick. So, in a sense, the Vampyre is an eclectic magician.

Most of the paradigms found amongst the Vampyre of the Strigoi Vii Tradition were brought in with new members, established and developed by the individual, and formally recognized by Magisters. Here are some example paradigms that are known to exist amongst the Strigoi Vii Vampyre Mysteries and a sampling of how diverse and compatible with other belief systems Vampyres can be.

Asatru

by Frater Grimm

The Asatru paradigm was created in the late 1960s or early 1970s in Iceland to resurrect the belief structure of the Old Norse. The term *Asatru* literally means "true to the gods." Asatru is rooted firmly in the literature of the Old Norse, the primary sources being the Poetic Edda and Prose Edda. Several translations of these Eddas are

readily available. Far from being a bible, or a source of dogmatism, the Eddas are seen as a loose guide by which to direct one's deeds. In addition to the Eddas are the Sagas. The saga's primary purpose is to tell the story of an ancient family line, or particular region, over the course of several generations. Some notable Sagas are Egil's Saga, Vinland Saga, and Hrolf Kraki's Saga.

As the paradigm developed over the next few decades, several tenets were culled from the literature. The most famous of these tenets are the Nine Noble Virtues, as declared by Edred Thorsson in his book *A Book of Troth*. These charges are: Courage, Truth, Honor, Fidelity (not to be confused with monogamy), Discipline, Independence, Industriousness, Perseverance, and Hospitality. These Nine Noble Virtues gave Asatru the sense that it is a living religion. This came to mean that the gods care less for the sacrifice of ritual and more for the individual living a noble life.

Asatru is a polytheistic religion mixed with ancestor worship, fatalism, and two branches of magick. There are too many deities to name in this article, but you already

know six of them. The days of the week are named after them: Tuesday—Tyr's day, Wednesday—Odin's Day, Thursday—Thor's Day, Friday—Frey's Day. For each of these gods, one will find elaborate stories.

One who is new to Asatru is often cautioned not to Romanize the Norse gods. That is to say, there is no one god of war or one goddess of love. Each of the deities has multi-dimensional facets of strengths and weaknesses. For example, Thor, though the protector of mankind, is mocked in most of his stories.

The two branches of Norse Magick are Seidhr and Galdr. Seidhr is a shamanic type of practice that covers everything from oracular workings to shape shifting. Galdr is the magick of runes. There are many sources to learn of these practices. Two recommended sources are *Trance-Portation* by Diana Paxson and *Runes for Transformation* by Kaedrich Olsen.

Followers of Asatru easily embrace the Dayside Pillar of Material Mastery. The highest of all tenets in Asatru is to seek to increase might and main. That is, one looks to become more influential and affluent in their life. This,

then, tied into hospitality, means a successful leader shares their wealth and power so the community, as a whole, can increase in might and main.

Community is a strong point for Asatru. It is believed that all who follow the ways of the Old Norse share one common folk soul. This folk soul is *not* dependent upon corporeal genetics as some would insist. Rather, the folk soul is like the Vampyre egregore of Elorath. If all Asatruar conduct themselves in noble ways, the might and main of all Asatru can be increased. If anyone acts ignobly, by breaking laws or letting their honor be defiled, the power of the whole of the community is diminished. Thus, one must always strive to conduct themselves most valiantly.

Many Asatru, like Strigoi Vii, are very independent and strong willed. It is strongly encouraged that every follower of Asatru pursue a scholarly study of the primary texts and secondary scholarly interpretations. This independent study paired with the natural boldness of the Asatru leads to many divergent opinions at Heathen gatherings. Lively discussions ensue, to the point where

gatherers must agree to disagree.

The main ritual of Asatru is called Blot (pronounced "bloat"). It is very similar in nature to the Strigoi Vii Communion Rite. Blots are seasonal rites, with intentions similar to the seasonal rites of the Strigoi Vii. During the blot, a warding takes place, and then a particular god and the ancestors are called. Then mead is blessed, passed around to the gatherers and poured into a bowl for an offering. The passing of the mead is a two-fold process. The folk gathered load their own energy into the mead that is then poured into the bowl. The blessed mead, from the bowl, is sprinkled upon the folk, bestowing the blessings of the gods upon the people. It must be noted that the blot is a devotional rite, but it is not one of supplication and sub-servience. The Asatruar stand boldly before their gods and ancestors calling upon them with respect and treat them as if they were all equals—like members of an extended astral family.

Death plays heavily in the Norse tradition. One does not live to die as is believed by many who think of Asatru as a Viking way. The followers of Asatru seek to live life to its

fullest in every moment. In doing so, they do not fear death. The Eddas tell us that all who die travel the road to Helheim, the land of the dead. At the pit of Helheim lies the great well Hvergelmir. All who are cast into Hvergelmir are destroyed, and all rivers flowing through all the worlds run from Hvergelmir. This parallels what we Strigoi Vii know as the second death. The soul that is committed to Hvergelmir is destroyed, and the essence of its being is returned throughout all of our shared existence.

Not all who walk the road of Helheim, however, are doomed to perish. If one is fully conscious of their death, truly loved their life, and passionately seek to continue their existence, they avoid the great seething cauldron. Instead, they find themselves in one of the many halls of the gods (such as Valhalla). Even more continue their existence as a Dísir.

The Dísir are very similar to what we know of the Strigoi Morte. They are human beings who have ascended from their mortal coils to attain immortality in the astral. The Dísir are often seen guiding the fate of those in their

own family line, communal groups, or of the whole of the Asatru egregore. They offer guidance, direction, and the occasional kick in the butt. Out of respect, and with gratitude for their guidance, these ancestors are highly honored in blots and other personal rituals similar to our Communion Rite.

To the untrained eye, Asatru may seem like a group of barbaric individuals bent on hedonism and self-destruction. In reality, most Asatruar are very well educated and can debate their understandings with scholarly deftness. What is most important to know is that they live as they expect to die: honorably and boldly with no regrets. This love of life, of self, and of community paves the way for them to take their places among the Dísir and the gods...as every Strigoi Vii that valiantly pursues Zhep'r will take their place among the Strigoi Morte.

Christian

Many would think of the notion of a Christian Vampyre as

a contradiction and that Vampyres by nature are directly opposed to Christianity. This is far from the truth. The obvious answer is that one will think the concept of such a combination of perspectives is not compatible and the individual would be a heretic.

However, from the perspective of the Christian Vampyre, one is a religion and the other is a spiritual and philosophical path, so why couldn't a Vampyre be a Christian? Vampiric symbolism is highly prevalent throughout the Bible, including this quote from the King James Bible, which can be interpreted as a direct example of the Blood Principle of the Black Veil:

> ...for it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off (Leviticus 17:14).

Obviously in this quote it says never to eat physical flesh, for the spirit is in the blood. Also look at the communion

ritual of the Catholics, which is to drink of the blood of their god, which turns directly from spiritually charged wine to the corporeal Blood of Jesus.

The Sang Grael or the Holy Bloodline in humanity has many interpretations; one of them is the bloodline of Jesus Christ. Some might even think if you look more deeply into the legends of ancient Sumer, you would see the Anunnaki, who were gods who came to earth and had children with humans.

One can see the blessing of an angel (Strigoi Morte) in the story of the Archangel Gabriel carrying the divine seed to impregnate Mary. Joseph could have been the corporeal father and a Strigoi Morte a divine or spiritual father. This is looked at in many older traditions with demons possessing a father and impregnating a woman and the resulting child being the offspring with divine blood. Can this story be related to the story of the Nephilim? Could it be that Jesus was a Nephilim, a member of the Sang Grael Bloodlines?

The Book of Genesis mentions Nephilim:

> Now it came about, when men began to multiply on the face of the land, and daughters were born to them, that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. Then the LORD said, "My Spirit shall not strive with man forever, for he is indeed flesh; nevertheless his days shall be one hundred and twenty years." The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown (Genesis 6: 1—4).

Dark Paganism

Amongst the various religions of influence within the esoteric community, the one that has had the greatest impact is Wicca. This is a neo-pagan reconstructive religion claiming to be one of the original pre-Christian pagan religions in the English Isles. What is most interesting is that as a modern incarnation, it was either

founded or popularized by Gerald Gardner after he claimed to be initiated into a coven in New Forest, England in 1939. Whatever the origins, which cannot be proven, many have been introduced into the esoteric world with the endless variety of books, gatherings, websites, and resources for Wicca, which we do not need to get into here. However, we are going to explore the reality of those who are Vampyres and find Wicca an empowering paradigm.

Some occult historians claim that Gardner actually was inspired by Crowley's (whom he knew personally) Thelema for the basis of Wicca. Some even claim that Crowley even created the religion, manipulating Gardner for his last hurrah before he died. Yet, even with the controversial origins of Wicca, what is most important is the actual workings, theology, and focus on magick and rituals, which are empowering and functional.

At the core of Wicca is a duality of gods: the masculine Horned God and the Triple Goddess. This easily relates to the Kalistree and Mithu aspects of Elorath and, like many other godforms, can be tapped and used in relation to

True Vampyrism. Outer court magickal workings of the Vampyre can also be strongly related to the use of moon cycles, which the Wiccans find useful in their workings. The Wheel of the Year and the eight Sabbats easily are conjoined in the workings of the Vampyre Festival because they come from similar origins. These Sabbats are comparable to the Festivals in many ways, but merging them together through symbolism is often difficult in every case. The ritual element of the Wiccans, known as a Circle, has tools and elements similar to the Sanguine Mass. These origins are considered to be based on rituals of the Hermetic Order of the Golden Dawn, which is the foundation for most Western magickal traditions and is taken from ancient magickal systems. There is no reason these two rituals can't be merged or crossed over, but this depends on the personal tastes of the individual(s) performing them to select which works best for them. *The Wiccan Book of Shadows* is identical in concept to the Vampyre Grimoires of being a personal book and journal.

These similarities make for a strong compatibility

between Vampyrism and Wiccan paradigms, but the rational mind of the Dayside Vampyre usually shies away from the exclusively Nightside tendencies of the new-age community, which Wicca is so closely tied to. An excellent book, which might be of interest to Dark Wiccans is *Out of the Shadows* by John J. Coughlin.

Discordianism

Discordianism is a paradigm and religion created in the late 1950s by Greg Hill and Kerry Thornley or unleashed to them late one random night in a bowling alley in Los Angeles by a spectral chimpanzee. This paradigm stands somewhere in the realm between a religion of chaos and a practical joke. The central focus is Eris, the Greek goddess of discord, chaos, and confusion.

This paradigm remained a small movement limited to close friends of the founders as a private joke until the early 1970s. This changed when San Francisco's Ripp Off Press first published a version of *Principia Discordia*, the tome which details the philosophies, scriptures, and

teachings of Discordianism. Within *Principia Discordia* one will find many unique oddities which range from the Book of Uterus to the Epistle to the Paranoids and the feared Discordian Turkey Curse. Further enhancing and expanding the paradigm, Robert Shea and Robert Anton Wilson authored the *Illuminatus! Trilogy*, a sci-fi spoof which drew great inspiration from the scriptures of the *Principia Discordia*. Thus these two texts brought Discordianism into the spotlight of underground subcultures throughout the world.

May I say there are many benefits of being a Discordian! You have a downright excuse to whatever insanity you like as long as it is within reason, and you have a solid and practical reason behind it. Because it involves being a worshipper of chaos, evolution, and change, the teachings of Discordianism naturally sit well with many Strigoi Vii. These must be downright impossible or obviously ridiculous enough so that people laugh so hard you can get away with anything! Humor is a great seducer and aid to the Glamour.

One example of a Discordian Quorum had as their main

activity—to invade a bowling alley dressed as clowns. They got away with running down the lanes and knocking pins down, putting makeup on people, and making people trip over themselves. Many even flirted with girls in the alley, one of whom had clown phobia, and they were strangely turned on. A few weeks later an SV couple went and randomly had a picnic in the middle of a nightclub dance floor. These unexpected behaviors do not seem like "Vampyre activities," but in fact they draw subtle attention and are excellent tools for ambient Vampyrism. Remember to keep within the Principles of the Black Veil because a Vampyre who gets arrested in the cause of Discordianism will have the burden of a criminal record and less freedom the next round. Reference the Zombie Con or SantaCon event guidelines of behavior for a good set of rules on how to be discordant without being arrested. One of the arts of being a Discordian is to subvert normal taboos and customs without offending or attacking someone.

Self-initiation is the only way to become a True Discordian, and with a flurry of Strigoi Vii becoming what

We call brothers and sisters of Eris throughout the world, it is not surprising how common Dis-cordianism is within the Sanguinarium, even without people realizing it! Beyond the standard systems of conventional thought, the systems of quorums are perfectly suited and reflect the Discordian nature; many Strigoi Vii tap into the Current of Eris easily.

Randomness, contradiction, and chaos are central tools of the Discordian Vampyre. For example Discordians are forbidden from eating hot dog buns, but during their initiation self-wise into the paradigm, they are encouraged to eat an entire bag of buns without hot dogs. Eris Esoteric, one of the mortal Discordian orders, provides a good example of Discordian initiation: their dictate states that each member must write out five times the Erisian Affirmation. They must then put their nose print on it and sign it, and then send the first copy to the President of the United States and the second to a minor California government office. The third is to be nailed to a telephone pole, the fourth hidden, and the fifth burned.

Even though Discordianism may seem like a bunch of

insane individuals wishing for an excuse to go wild, it has a more sinister purpose. It actually takes tremendous creativity, intelligence, and freedom from social conditioning to balance one's Twilight and remain true to Discordianism.

Draconian

The Draconian Path is a term that is used amongst the Strigoi Vii to describe an amalgamation of ideas. The inborn harshness and reality are what make a Vampyre naturally Draconian, but those who embrace this paradigm bring it further. Such Vampyres see this Blood of the Dragon as the source for an inborn potential for personal divinity and godhood.

Those who adhere to this path see the world as beautiful and harsh at the same time. The focus is ultimately based upon the pursuit of knowledge and spirituality. The Draconian seeks to rise to the heights of the universe and descend into the depths of the underworld unbe-knownst to mortals.

The "Fire of the Dragon" is a term used by those aligned with the Draconian Current to destroy all obstacles within Their path which would deny Them Their own deification of the Self.

Vlad Dracul and the Order of the Dragon often act as the most obvious example of the Draconian Path. He was born in a horrible time when Walachia was on the front line of the war with the Ottoman Empire. He had to use psychological warfare on such a level of harshness it was considered Draconian. During this time many of the Eastern Nobility were indeed considered Strigoi Vii by many of the gypsy tribes. The Order of the Dragon was actually, on some accounts, an organized collation of Strigoi Vii Nobles fighting to protect Europe. This order came from the word Dracul, which in many sources translates to demon, dragon, and vampire all in one.

Another source for the Draconian Vampyre is the Greek lawmaker Draco, who lived in the seventh century BC. He replaced the blood feud and oral law system with one that could only be enforceable by a court of law. The Draconian constitution, which was the first written law of

Athens, detailed his laws. So that no one could refute the laws, they were written on clay tablets and dispersed throughout Greece. What stands out most is his harshness; even smaller offenses were commonly met with capital punishment. For example, Plutarch stated: "It is said that Drakon himself, when asked why he had fixed the punishment of death for most offences, answered that he considered these lesser crimes to deserve it, and he had no greater punishment for more important ones."

Within this paradigm a select few humans have the "Blood of Dragon," and this relates to the Vampyre concept of the Dragon Awakening Within. The Draconian Vampyre often looks to the Great Dragoness Tiamat as the mother of all demons, who is sleeping and waiting to be awakened.

Kemetism

Kemetism is the term most commonly used to describe the religion of Ancient Egypt and is translated as "The Black Land." The Kemetic Vampyre embraces the ancient

rites and mythology of the Kemetic religions. Such an approach is not unlike the pagan reconstructionist religions and revival cults, which came along with neo-paganism around the 1960s and 1970s. This flavor is extremely empowering for many Vampyres as a paradigm so old it has a depth and mysticism that is imbedded in the human consciousness.

Prominent Vampyre theological components that come from the Egyptian Kemeticism are the ankh and the word *kheper*, which is used within Strigoi Vii as Zhep'r. The ankh represents eternal life and immortality, while the term *Kheper* means to become and transform.

In the modern era, Egyptian mythology truly embraced the concept of vampires originating in Egypt, especially with the invention of Akasha from Anne Rice's Vampire Chronicles. There is little in the way of truly vampiric beings in Egyptian mythology, save the priestesses of the lion-goddess Sekhmet, who are known to drink blood in their rituals, and spirits of the dead who were not fed with offerings, which causes their spirit to come back to haunt the living.

The relations of Kemetic theology and spiritualism can be brought into the Vampyre perspective with the correlation of many aspects. First, of course, is the ankh symbol meaning life; second is the *Egyptian Book of the Dead*, which offers a variety of tools for transcending death. Within the Vampyre culture are two dominant godforms and traditions, which have sprung up relating to Kemetic religions:

Asetians in the Kemetic Mysteries draw upon the goddess form of Aset, which is the older and Kemetic term for Isis. This term roughly means "The Throne" and is considered the force and power behind the Pharaohs and Kings. Since the earliest times of the Kemetic religions, Aset has also been considered by many to be the "mistress of magic" because she is highly skilled in the concept of Heka, or Egyptian Magicks. For the Strigoi Vii, the Current of Aset relates to the aspect of the Kalistree and many a Soror and Frater strongly find Their relationship with her as a Patron.

Setians are the older, yet not as common, relation within the Vampyre culture as the Current of Set is very

much embraced by modern man's Left Hand Path occult traditions. In fact, the very first organized Vampyre order, the *Order of the Vampyre* within the *Temple of Set*, shows how strong this godform is. Set is the god of the desert, the "red god," and has other names known as Sutekh and Seth in various writings. Set is often considered to correspond with the Greek god Typhon, and many consider magick of the Setians Typhonian magick. Set, even though not considered inside Kemetic Mysteries, is thought a necessary force within the universe. Most often, Set is related to the jackal (sometimes also the hyena) but is also represented by the pig, ass, and hippopotamus. Other times, Set is seen as a chimera-like animal with square ears and a forked tail, which to this day remains a mystery to Egyptologists. This animal may actually exist. It is known as a Typhonian or Set Animal in the form of a wild dog called a Sha and may have been captured in Northern Egypt.

Many consider the Setians the opposite of the Asetians because Set was the god who murdered Osiris, husband of Isis. However, in modern culture these are simply two

different Kemetic Currents that are applied in various ritual aspects depending on their usage. They are not commonly called upon at the same time because Set was demonized as the murderer of the Lord of the Black Land and has been related to many modern concepts of the Devil.

Of course there are many other elements of the Egyptian religion which come into play within the Vampyre community. These range from a variety of interpretations and influences, but remember there is no unbroken tradition of Kemeticism (contrary to claims of some groups) from ancient times.

Lovecraftian

The Cthulhu mythos from the writings of H.P. Lovecraft is all the rage within the occult community these days and is even considered slitheringly sexy, especially amongst those interested in chaos magick. The true Cthulhu magician knows for a fact that the Lovecraftian mythology is not based on any historical or mythological background,

but on the reception and experience of dreams and transmissions from the human collective subconsciousness.

Lovecraft's works dealt with the Beyond, alien gods known as the Great Old Ones, so out of the scope of human consciousness and interpretation getting too close or interacting with them too much will drive the normal human mind insane. At the core of this mythos is the dreaded and fictional book *Necronomicon*, which was the inspiration behind the name for the *Vampyre Sanguinomicon*. Said to have been written by the "Mad Arab" Abdul Alhazrad, this book first appeared in Lovecraft's story "The Hound," written in 1922. *Necronomicon* is about summoning and the history of the Old Ones.

Various editions of *Necronomicon* have been released over the years from mainstream publishers, including the best known, very controversial, and most popular, *Simon Necronomicon* by Avon Books. The author was never known to anyone except by the name Simon. This edition focuses on Babylonian and Sumerian mythology more

than the Old Ones.

Within Lovecraftian magic you will find a specific approach to necromancy, conjuration, incantations, sigil work, shape-shifting, pacts, amulets, dreamwalking, summonings, invocations, and opening the gateways to other subtle visions of the Beyond. There are also various orders dedicated to Lovecraftian magick rising in recent years, including the Magan Lodge from the Dragon Rouge, which is very much dedicated to many of these sorceries.

Within the most notable Lovecraftian godforms are, of course, Cthulhu who is the high priest of the Old Ones, but there are many others including Nyarlathotep, the Crawling One; Yig, the Father of Serpents, Azathoth, "the hideous name"; and Dagon, a major Semitic god. Within the *Simon Necronomicon* are scarce references to vampire-like entities and how to summon and control them, but since this book draws more on Babylonian mythology, it really has nothing to do with the Cthulhu mythos. This book does touch on the subject of the Lilitu and the children of Tiamat as vampire-like beings. The

Shadow does have a lot to do with the concept of Lovecraftian vampires because it is a part of the mortal spirit, which can be turned into a demon-like being and shape-shifted under the control of the sorcerer, then sent out as a predatory being to feed on the energies of their victims.

Whether these entities exist in historical human consciousness or not, they do exist now as egregores within the esoteric cultures because they are worked with as legitimate godforms. The Lovecraftian Vampyre embraces this mythology as a tool and understands the reality of fiction from fantasy, using the psychodrama principle of the chaos magician and, when in the Nightside, embraces these concepts and taps the energies of the Great Old Ones from the subconscious of humanity.

Kalistree (The Dragon Goddess Within)

The Dark Mother, Maiden, and Crone, The Queen and Spirit of Vampyre Witch Current goes by many names from Lilith to Hekate to Kali. Her divinely feminine

spiritual Current manifests through the word Kalistree amongst the Vampyre Family. These are those ladies who are true Vampyre Witches and embody the feminine Current of Kalistree with a defined enthusiasm. Lilith, mother of the night, seduction, feminism, and empowerment, is the most common representation of this Current, but this energy goes by many names including Kali, Hel, Sekhmet, Aset, Isis, Ishtar, etc. Like Lilith, the Lilians are very much in touch with Their femininity and sexuality.

The concept of the "Vampyre Witch" is as a powerful and emancipated lady who has embraced the Vampyre Spirit as a tool of empowerment from a feminine perspective. This form of Witchery is not inspired by the modern Halloween Witch template with broomsticks, black cats, and cauldrons.

The Vampyre Witch sits upon the throne of the Dragon Goddess Within as a serpent of Draconian inspiration. They scoff at the cultural limitations put on women, and use seduction, charm, cleverness, beauty, sensuality, intellect, alternative thinking, reason, knowledge, and

glamour as elements in Their lives.

Yet of course the Vampyre Witch is Elegant, Seductive, Primal, Romantic, and a genuine Libertine. She never will respond to anyone's opinion of Her sexual, business, or other interests and choices if they are criticized. She is not fearful to be a lady and enjoy the Flesh and Spirit in whichever portions She chooses. If She wants a man, She goes for him, either aggressively or subtly or some concoction of Her own. Think of a piratess, Texan lady, or metal girl who is elegant and cultured enough so a gent can take Her home to meet his conservative parents or to an elegant night at the opera!

Today more than during any other era, there is a free place for the Vampyre Witch to rule Her own dream, grasp the chalice of life, and rise within a culture which praises the very elements that She is. Let men worship and respect Her, yet honor, and return worship to those men who naturally or intentionally relate to the Virtues of value of the Vampyre Knight.

Suggested further reading for the Vampyre Witch includes the *Satanic Witch* by Anton Szandor LaVey,

French women Don't Sleep Alone by Jamie Cat Callen and *Art of Seduction* by Robert Greene.

Luciferianism

The Luciferian Vampyre, from the Vampyre perspective, identifies with the pursuit of knowledge or illumination, and they thus are called "Illuminati" within the Family.

Symbolically embracing the spiritual Current of the Morning Star, or Venus, which is known as Lucifer the Light Bearer, amongst the themes attributed to this paradigm, which mimic the pursuit of the light, are high levels of self-discipline, predatory pursuit of knowledge, and spiritual excellence. At the core of the Luciferian Vampyre is a deep-seated desire for knowledge, and they are thus very focused on the concept of Gnosis. This desire is also mixed with a personal quest to become Illuminated and cannot ever be fulfilled due to the vastness of the universe, thus attributing to the reality that "the Road to Success is Always Under Construction." Excellent sources of knowledge on this path can be found

in the writings of the founder of the Order of Phosphorous, Michael W. Ford.

Mithu (The Dragon God Within)

The paradigm of Mithu is a fraternal path, following in the example of the Freemasons, the Knights Templar, and the Mithras Mysteries of ancient Rome. Instead of a machismo perspective, those who are, by Their own frequency, Mithu honor and respect the differences between men and women, yet embrace, support, and promote equal opportunity. Mithu love feminine energies and seek to further Their place as gentleman, often learning old traditions and bringing them into the modern era. Thus, the Mithu paradigm promotes fraternity, honor, brotherhood, and to inspire a Vampyre gentleman in workings socially, in magickal workings, and to work together to seek endarkenment through Awakening Their Dragons and dancing within Twilight.

Another focus of the Mithu paradigm on fraternity is not just the balance between men and women but

furthering the intimate and strong bonds between those of masculine spirit. Historical examples include the strong unity and fraternity between the Legionnaires of the Roman Empire, who lived and died together for the glory of Rome! This fraternal love, which is hard to manifest in a day of political correctness, is a solid aspect of Mithu. However, it never seeks to dismiss or put down the feminine elements and instead sees itself as the reflection in a Yin/Yang-like perspective.

As one can imagine, the Mradu Current runs strongly through men who are drawn to this paradigm. Ramkht are secondary in number, and of course third is Kitra. However, those initiated into all three Currents are represented. As seen in the concept of the Red Veils, there is the Vampyre Knight.

The *Vampyre Knight* is the consummate gentleman dedicated to the Red Veils of Chivalry, Warrior, Romance, Fraternity, Honor, Passion, and Culture through embracing His own masculine energies.

When interacting amongst Themselves, Vampyre Knights often fraternally called Themselves simply "Thee

Brotherhood." The Knight does not simply go out and declare Himself as such; this Veil must be lived through action and upholding the Vampyre Virtues. He is a real man, a lover, and is not limited by de-masculinization or prejudices prevalent in many aspects of modern society. He has no fear of powerful, successful, and inspiring women and treats true ladies with respect and dignity.

Although reserved to those of masculine persuasion, the Vampyre Knight is a fraternity tradition of brothers dedicated to becoming better men and improving the masculine Current within Themselves. They practice modernized chivalry and courtesy, play games such as chess, enjoy museums, learn martial arts, enjoy the classic arts of seduction and culture, music, and dance, and pride Themselves on being gentlemen.

In the 1980s and 1990s men were still men bound in fraternity; today many women complain there are no gentlemen left in the world and they only can find weak, often pathetic, and emasculated individuals. This is far from the truth with the Vampyre Knight; He is a spiritual figure of elegance, which is natural and unbiding within

the True Vampyre. Knights ride the old traditions of empowerment in a revised format for the new era. As dogs are simply immature wolves, the Vampyre Knight is no boy in this new environment.

Thelema

The word Thelema is translated from the Greek word "Will" and is the name for a paradigm and religion founded by the Great Beast, Magus Aleister Crowley (1875—1947). The original scripture of Thelema is *The Book of the Law*, which was revealed to Crowley on April 4, 1904, by a spiritual intelligence he addressed as Aiwass. Crowley forbids discussion of this book in the Ordo Templis Orientis (OTO) , because he felt each person should figure it out for themselves.

After his death, Crowley's followers, especially those within the OTO, have kept his teachings alive in the Gnostic Catholic Church. Crowley took over as Grande Master of the OTO in the 1920s and evolved the order to become a vehicle for Thelema. The Gnostic Mass is the

central ritual of Thelema and is often performed by members of the OTO as it was written by Crowley himself; it is one of the inspirations for the Sanguine Mass.

Thelema teaches that all souls are eternal and each possesses a "True Will," which is that soul's essential purpose, very much akin to Dharma (purpose) in Hindu theology and therefore is the only law which one must abide by. This can be seen as a self-established destiny within the flesh. Thus, during each incarnation the ultimate agenda is for a soul to accomplish its own True Will, whatever it is to be—from a serial killer to a Catholic saint, whether it is aligned with the ordinary concepts of mortality or not. Within Thelema, any action in accordance to one's True Will is considered good, and not following one's True Will is ultimately wrong. One secondary, yet well-known, Thelemic quote is "Thou hast no right but to do as thy will."

The central concept of Thelema, "Do what thou will, is the whole of the Law," was made famous by Crowley. This is not an excuse to run rampant and do destructive and

criminal activities; one must get in touch with their High Guardian Angel (the Dragon) in order to discover their True Will. This fits very well with cycles of the Dragon within the Strigoi Vii Inner Mysteries and the ultimate measure of a Vampyre's potential and purpose of furthering Zhep'r. Those who do not follow Their True Will as Vampyres ultimately become iconoclasts to Their own nature, and so only end up facing the Second Death.

Satanism

Anton Szandor LaVey shaved his head on the 30th of May 1966 and declared a new Satanic Age; three years later he published the *Satanic Bible* with Avon Books. This, along with Wicca and the works of Aleister Crowley, laid the foundation for opening up the esoteric world. Many of the LaVeyan principles are strongly common to the Vampyres of the Strigoi Vii tribe because they are just outright common sense. However, it is important to realize that LaVeyan Satanists are atheists just as the Dayside Vampyre perspective.

The Vampyre must realize that They cannot be a balanced duality in a live hard, rock-and-roll lifestyle on a full-time basis. Many Strigoi Vii consider LaVeyan Satanism to be very reckless, immature, and mostly for kids. However, the more mature Satanists are from the "old days," before the 1980s, when metal music became what LaVey called "the second stage of Satanic evolution."

Vodou

by Frater Ash

Very few subjects have captured the imaginations, hearts, and fear of modern culture like that of vampires and Vodou (anglicized as voodoo). The mere mention of either word is usually guaranteed to evoke thoughts of power, mystery, and the unknown. Mystery and the unknown characterize both of them quite well because although both have been depicted countless time in popular culture and researched by experts, very little is known about the reality of either one outside of initiated circle and dedicated practitioners.

There are many differences that set the religion of Vodou apart from the tradition of the living vampyre as practiced by the Strigoi Vii. However, if one is looking for a place where the two paths meet at a spiritual crossroads, it would be the roles that Ancestry plays in both traditions. In Vodou ancestral veneration is a cornerstone of the practice. The spirits of one's ancestors are instrumental to the spiritual development of the initiate and bestow important lessons and gnosis that could not be learned elsewhere. The Vodou practitioner will erect an altar and leave offerings like food, spirits (alcohol), tobacco, and other items favored by the spirits to honor those that came before them in return for their knowledge and empowerment.

One would find that a comparative practice in the Strigoi Vii and the Communion Ritual for the SV initiate connecting with the ancestral spirits of the current of Elorath, also known as Strigoi Morte (SM), is integral to their Xeper or spiritual empowerment. Through interaction with the SM one also gains gnosis and a unique kind of empowerment in the form of Sorrra, or

refined energy. The Vampyre Strigoi Vii practitioner also makes offerings in honor of the ancestral spirits in the form of pranic energy, which is properly directed through the Communion Ritual. During this interaction, the initiate experiences the Elorathian current and receives insight into the nature of immortality while gaining further empowerment of their individual Zhep'r.

Vodou and the Strigoi Vii are both living traditions empowered by distinct spiritual Currents that follow an aeonic flow. The initiates of both paths become immersed in those energies and start to resonate with them on a subtle level. Thus one can be of any nationality and of any ethnic background and still practice Vodou and learn from the ancestors. The same holds true for the Strigoi Vii. By working with the Current of Elorath, one becomes "of the blood" on a subtle level that creates a bond as strong as physical relation and lineage. Many feel "called" to these individual traditions by a pull in Their spirit that They cannot explain. It can be that the spark and connection has always been there; blood calls to blood. If

one is already a practitioner of a Vodou path and felt a draw to the way of the Living Vampire, They would do well to start with Their ancestors. Seeking their knowledge, They may just find Themselves communing with a Strigoi Morte that has been there the entire time waiting for Them to answer the call of the Blood.

Chapter 3

SOLITARY RITES

Vampyre Magick by nature is a solitary path, one which is based upon individual results and goals. Agreement is where we find power.
—Magister Maelle

MOST VAMPYRE RITUALS, especially the Communion Rites of the Strigoi Vii, are solitary rites and, unlike Family Rites, such rituals are done by the individual alone and to Their own gratification and validation...

Sobriquet-changing Rite

There may be times when the Strigoi Vii initiate feels that They have outgrown or evolved beyond Their Sobriquet and wish to adopt a new one. This decision should not be taken lightly but with great care, as one would give thought to getting a tattoo that symbolizes their deepest and most sincere aspects of Self.

Of course, this rite should be communicated directly with the admins of the CoE forums for initiates who wish to formally change Their name. This should not be done frequently and requires a long time of meditation. The best time to change a Sobriquet is during an Ascension Rite or within the Sacred Communion, especially within the Outer Mysteries, but it can be done independently with the following incantation:

Ancients, Ancestors, Sorors, and Fraters, Hear my Call! I have evolved, I have changed, and I have felt Zhep'r. With this I adopt a new Sobriquet, from this time from now I shall be known as [new sobriquet]. Know me by this name from this moment and henceforth.

Awakening of the Vampyre Spirit

The Awakening of the Vampyre Spirit is a ritual in which one touches the outer elements of the Current of Elorath. Evoking the egregore itself in its full form is highly dangerous and not recommended by anyone but Magisters. This ritual is the outer significance of invoking and simultaneously evoking the Vampyre Spirit within the initiate. Such a ritual can be done by Black Swans and Strigoi Vii who wish to reaffirm Their place with the Vampyre Virtues, "The Red Veils," as well.

Here is an example incantation you can employ on your own:

Ancient Ones, Sorors, Fraters, Ancestors, Hear me now! I am open in spirit and mind, body, and soul. Yet within this mirror as I look to you, I look toward my self. Dragon, come forth, Ride the Current, Awaken yourself within me, for you are me and I am you. Let the virtues and veils awaken within me the noble blood of which I am and honor the Red Veils. HAIL ELORATH...Rise, Awaken, release your coils within me. Zhep'r.

The Dayside Charge

When We arise in the morning and perform the Sarjaah Rite, found in *Vampyre Sanguinomicon Book III: Liber Calmae "Coming Forth by Night,"* We encounter the sun. The shift from the Nightside to the Dayside is the contrasting world of Twilight when both experiences and perspectives interact. The Dayside Charge is an empowerment and deals with materialism, health, personal goals, and agendas. It is a complement to the Nightside Charge and a reaffirmation of the Dayside perspectives of the Vampyre. The Dayside Charge is best done in the morning when the day begins.

Ancients, Ancestors, Sorors, and Fraters, Hear my Call, the Roar of My Dragon. Today I affirm my Quest for material Mastery within the Dayside and the steps of Zhep'r I have taken to this point. I shall not fall from my path, nor shall distractions come to me, be it love, war, or passion. I continue to secure and reaffirm my Dayside this morning through furthering my enterprising spirit, personal nobility, and corporeal Immortality. Through

my Will I know I am reborn and revitalized to master this world. I shall Rise, Ride my Dragon, and dance for eternity within the Day. Hail, Elorath!

After speaking these words, you should meditate on the goals for the day and future.

The Nightside Charge

The Nightside Charge is akin to the Dayside Charge; entering the night manifests and empowers your Nightside skills and talents, whilst revisiting lost ideas and techniques which one has not focused upon recently. Pick one focus technique each time you Enter the Night, and focus on manifesting that skill as an exercise and practice it. This can be chakra work, sealing, grounding, centering, an application of the Art of Vampyrism, a Communion you haven't done in a while, or one you need to experience more results with.

Here is an example of a Nightside Charge.

Ancients, Ancestors, Sorors, and Fraters, Hear my Call, the Roar of My Dragon. Today I affirm my Quest for

Twilight within the Nightside and the steps of Zhep'r I have taken to this point. I shall not fall from my path, nor shall distractions come to me, be it love, war, or passion. I continue to secure and reaffirm my Nightside and spiritual Immortality through the continued practice of Vampyrism and Communion. I shall Rise, Ride my Dragon, and dance for eternity within the Night. Hail, Elorath!

Entering the Twilight (The Twilight Charge)

This ritual, meditation, and exercise focus on strengthening your balance between Dayside and Nightside workings. The Twilight Charge hymn will lead you into the focus of a technique in which you must be able to manifest aspects of both Dayside and Nightside. An example of this is putting aside your belief and then going right into a Communion Rite. During the Communion, be able to accept both the Dayside and Nightside aspects of the experience as an observer, rather than as an experiencer.

This ceremony should happen during the hours of Twilight, preferably in the morning when the world is fresh and new. Begin with a grounding technique and then center yourself. Open oneself to the time between worlds and watch the sun rise. The incantation below can either be whispered or thought in your mind; then begin the Throning technique. Here is an example, which you can tailor to your own needs, or create your own as you see fit:

Ancients, Ancestors, Sorors, and Fraters, Hear my Call, the Roar of My Dragon. Today I affirm my Quest for Twilight and the steps of Zhep'r I have taken to this point. I shall not fall from my path, nor shall distractions come to me, be it love, war, or passion. I continue to secure and reaffirm my Dayside through material Mastery. I continue to secure my Nightside in daily practice of Our Mysteries. I shall Rise, Ride my Dragon, and dance for eternity within Twilight. Hail, Elorath!

Chapter 4

RITES OF THE FESTIVALS

It is my Will to inform the World of certain facts within my knowledge. I therefore take "magical weapons," pen, ink, and paper.... The composition and distribution of this book is thus an act of Magick by which I cause Changes to take place in conformity with my Will.
—Aleister Crowley

AS DEFINED IN THE *Vampyre Sanguinomicon*, six major holidays are celebrated throughout the Vampyre Family according to the Vampyre tradition. They are intended to

be celebrated in chorus with the rest of the Family to raise collective energies and to be simultaneously a personal and private affair. Each of these festivals has a specific purpose and meaning, as well as a corresponding set of rituals.

Those who are geographically solitary of the Outer Mysteries and who are not adept in astral travel are encouraged to participate in these festivals in person if possible or simply by celebrating them in a solitary matter. Those adept in Flight are likewise encouraged to participate in group Communion followed by astral projection. Or They should join the grand chorus in the astral.

The following are simply templates and presented in solitary and group workings. Remember a Magister or an Adept should be present when working in group rituals.

The Masque

Celebration of the Twilight Festival, October 30 —November 1

This is the grandest of all Vampyre Festivals; it lasts three entire days and is celebrated on Samhain Eve, Halloween, Samhain, and the Day of the Dead. Since this is the equivalent of a Vampyre New Year, many celebrations take place, but traditionally, a Masque Ball, such as the Endless Night Vampire Ball in New Orleans where many mundanes are invited, takes place on or around All Hallows Eve.

During these nights unawakened mortals are touched with a variety of emotions and traditions. These nights, when the walls between worlds are thinnest, it is easy to cross the Veils between various layers of reality. In Latin countries the Day of the Dead is celebrated, during which families remember their ancestors, whilst in North America, particularly in Canada and the United States, Halloween is celebrated with millions going out in costume.

This is the perfect opportunity for a harvest and hunt; the Vampyre has more freedom these evenings to be open about who and what They are because humans are so distracted and simultaneously "in the mood." Aside from

the openness and freedom of the Vampyre being able to hunt, these are the nights when it is permitted to perform the Sanguine Mass with mortal-minded guests who would be receptive to the ceremony.

For those who are geographically challenged and cannot attend the grander celebrations or choose not to, the Sanguine Mass may also be performed on a solitary level with the celebrant if They have mastered such skills to perform Flight (as defined in *Coming Forth by Twilight).* Some Vampyres choose to celebrate only the hunt this evening with Their chosen loved ones.

Traditionally, the time after these events is a time of reflection and solitude for the individual Strigoi Vii, and it is not uncommon to take a few days after the high energy to perform meditations and sealings of Their energy.

A typical Sanguine Mass is held on this night, but the invocations and purpose of the ritual are focused to reflect the specific festival.

The Twilight Hymn /Charge

Let the gates between worlds swing wide open and

merge into one.
This Eve, I walk on the fringe of dimensions, as the Veil between worlds is Thinned.
Let mortal minds witness Our Open Rule with love and loyalty.
The spectrum of Dayside and Nightside are in equilibrium, this night we Welcome the True Twilight.
Masques on and then off, Raise Our Chalices in celebration and dance in the Light of Day and the Shadows into the Night.
Behold the Current of Elorath, Zhep'r.
For tonight the Mortals are the ones wearing the Masque.

The Nightside Mass
Yule/Winter Solstice, December 21 or 22 in the Northern Hemisphere or June 20 or 21 in the Southern Hemisphere

As many Vampyres prepare for the celebrations of Their mortal mundane family's religious holidays such as Christmas, Yule, Ramadan, and Hanukah, the Northern

Vampyres are secretly plotting to celebrate Their Long Night, the time when They are making Their most and deepest Communions into the Current. Here, small groups of Strigoi Vii around the world gather for a grand convergence within the astral layer of reality to perform Communion or in solitary to reflect on Their Nightsides and the spiritual bonds between members of the Family, which is the Current.

The offering this night in Communion is toward the Current directly and not toward the Strigoi Morte. Traditionally, at the stroke of midnight on the night of Yule, the Vampyres join in a Sabbath in the astral, to dance and meet in celebration of Their beloved Current.

For the month before the Nightside Festival, the Vampyre is focusing on Their Nightside skills, performing meditations and energy work to further Their own personal agendas of individual evolution. Communion should be made at least every night for twelve nights, and feed greatly before the Nightside Festival finally arrives.

The celebrants, in groups if possible, or on a solitary level, perform Sanguine Mass to the point of the Offering.

Then at midnight, once safely and comfortably at the climax of the most sacred ritual of the Vampyres, the Meeting begins. This Meeting is to invoke the Current of Elorath into Themselves or, for those who have mastery, the technique of Flight, meet in the astral. Here awareness of the Current is in agreement.

Once the mass communion throughout the world is completed, Strigoi Vii then move off to meet with the mundane families or to revel in Their empowerment of Our own collective spirit.

The Long Night Hymn /Charge

Ancient spirits and Living Vampires from around the world, we stand together as chorus this night. Hear my Calls and hails throughout the layers of reality!
I stand here in celebration of Our Ancient Blood, a living fire of Dragons united in celebration.
Let my Dragon ROAR and be heard, the blood be set ablaze, and my Dreams come forth from fantasy to reality.
I awaken within the Dream of my own making, I dance

to the drums of my own creation.
Here my Ancients, Sorors, and Fraters, let Us evolve and welcome the New Season of Our Own Blood, Our Current, Our Being...

The Crimson Mass
Anti-Valentine's Day, February 14

This celebration is of the existence of Love, a representation of these characteristics of Love which bond the Family and fuel the Current. Unlike many mortals who loathe Valentine's Day celebrations, the Vampyre does the opposite; it is a time of reflection and evolution.

On the personal side, We honor those We have loved, will love, or currently love, both Vampyre and mortal, and reflect on how they have contributed personally to Our individual evolution. For the Vampyre love is a bond and an energy exchange on a level which is truly intense. Those We have loved are Our teachers and donors, friends and foes whom We have fallen out of positive

relationships with. Love assists in defining each individual, and We come to realize this reality and focus and reflect on this.

Love is eternal for the Vampyre because We are timeless beings and the only moment which exists for the Vampyre is the here and now. Each time We have loved comes into a central focus within the Crimson Mass, as each experience of love is different, be it romantic, family, or fraternal.

To celebrate this, We take a time a few days before Valentine's Day and perform a Sanguine Mass in solitary confines. On Our own personal altars We write a short poem for each love in Our life, be it now or during another time. We recall and give thanks for the opportunity to love, and light a candle to reflect on each experience.

Lovers whom We are currently with who are open to Our traditions or are initiated often perform the Temple of Flesh Rite or a similar ritual during Sanguine Mass to amplify and honor the love which comes between those who are in love.

During the actual night of Valentine's Day, celebrating with Our mortal lovers is the common mortal traditional way, or if We are single and solitary, We go out and harvest the energies which are radiated by the many lovers out in the world.

The Crimson Hymn/Charge

My loves.
Attraction, passion, pleasure.
Pain, conflict, discord.
These are the realities of LOVE.
Let me not fear them but evolve from them.
I raise this chalice to celebrate my loves, past, present, and future.
For I am who I am today by Our choices, Our Affairs.
Let the Crimson Ties be never forgotten, for love is never the same in time and in eternity there is no time.
Thank you, my loves. Your memories are eternal with me.

Night of Fire, A Celebration of the Dragon

Festival
Night of April 30-May 1

Throughout history, predominantly in Europe, this event takes place on the night of April 30 or the first of May. Here within Ourselves We focus on the Fire of Our Dragons, the Fire which We have burning within Our Vampyric souls.

The night of the Dragon Festival excellently falls upon the Celtic festival Beltane, which celebrated the coming of a good growing season and was marked by the lighting of fires in celebration of renewal and rebirth. The very word Beltane means "bright fire" in Old Irish. In Germanic mythology, Walpurgis Night is when witches gather on the Brocken mountain to hold celebrations with their gods. This is the tallest of the mountains in central northern Germany. Thus, in these lands many northern European tribes lit bonfires to keep the demons and evil spirits at bay and celebrate the coming of spring, similar to the Beltane celebrations.

For the Vampyre this fire represents purification and

rebirth, the relation to the symbol of the Dragon.

The Dragon's Hymn /Charge

Oh Great Ancient Serpent. Hear Me!
I call to you, my Dragon.
Rise, RISE, RISE within the Coils of my Eternity.
I summon you the nameless and unseen one
The core of my primal and Immortal Self!
For I am you and you are me.
My life is the expression of your presence.
I am your breath, I am your fire!
I am the perception from your Throne.
My eyes are your eyes.
We are one and Eternal.
As you take your next Breath, I am renewed and Reborn!
Rise, RISE, my Dragon Within.
Hail, Elorath!

The Long Day Mass
Summer Solstice, June 21

When We celebrate the Dayside, We focus on the materialistic world of the five senses, Our pragmatic perspective on reality, and the furthering of Our corporeal lives. The Long Day ritual involves a Sanguine Mass where a sigil is burned.

Burning a sigil We have prepared months in advance focuses Ourselves on Our Dayside tasks and goals.

The Long Day Hymn /Charge

I stand at the Gates of Day looking to you, my Dragon.
Here I focus on the world materialistic.
Through the Five senses of the Corporeal Realm We Rise.
Rise, RISE, RISE within the Coils my visions and desires.
Today we affirm our commitment to this corporeal world.
To find our strength in enterprising spirit.
Live with pleasure, honor, and personal nobility.
I am your breath, I am your fire!
I am the perception from your Throne.

Rise, RISE, for my Dragon'sWill Commands it.

The Wild Hunt: Celebrating the Bast Festival

This ritual celebrates the night of the wild hunt, where We revel in Our primal natures and forget Our civilized conditionings. This usually takes places in August in the time during the months of summer in the Northern Hemisphere. For those who practice lycanthropy, this is a powerful time to indulge in shape-shifting as the energies of the night are very high.

A woodlands setting or a park late at night is traditionally the location of the Bast Mass. This, like other rituals, should be secluded from the mundane, and only those initiated or Awakened should participate. A bonfire, mead, and food are great tools for the celebratory element of the event.

The Bast Mass is unlike any other Strigoi Vii ritual and involves some daring and courage. The “Wild Hunt” takes place, where members prepare masks and body paints. Each participant should create two masks, one

representing noble predators such as the wolf, bear, great cat, shark, hawk, eagle, etc., and one representing the prey animals such as deer, mouse, fish, elk, birds, etc. The presiding priest or deacon of the ceremony should be dressed, of course, in ritual attire.

For attire during the ritual nightclad dress is highly suggested, of course with body paint and primal elements such as tails, claws, and other details representing the lower animals. This allows celebrants to better enter the spirit of the ceremony and take on the roles they are going to assume.

A Sanguine Mass should commence the ceremonies until the Recoiling. Once this has been established, the core of the ritual shall begin. Members line up in a line, and with the flip of an ancient coin, the priest or deacon will say "predator" and "prey" down the line to each celebrant. This divides the groups into two, and the prey takes on their masks and runs into the night to hide. Then the first round of the Bast Mass begins, and the predators run around the bonfire screaming, howling, and invoking their chosen predatory totems.

Here the skills of shape-shifting come in well. If there are enough celebrants, a drum circle and chanting can be started by a third group to get into the mood.

Once the trance begins and the shape-shifting of the soul invokes the totem spirits, the priest or deacon releases the wolf pack of predatory animals into the night to find their prey.

What is excellent about this exercise is the preparation in advance, creation of the masks, and research into each totem, which will give the celebrants meditative time to reflect on their primal natures.

The first round of the hunt lasts until all the prey are captured (be as gentle or as rough as you like as long as it is done safely) and returned to the bonfire for the feasting. Once this has been completed, the celebrants shift their roles, the prey become the predators, and the second round of the Wild Hunt begins. As the night goes on, the roles may be switched as many times as the celebrants have energy for. Upon the completion of the hunt, the Sanguine Mass is completed, and the priests and celebrants enjoy a feast of food and drink.

This ritual can be done alone on a solitary level, in which the celebrant prepares their mask and identity and goes far into the wilderness or within their own home. They practice the arts of lycanthropy and attune themselves to the totem that best fits them. Two celebrants can also perform this ritual with one taking the role of the predator and the other the prey in a secret and forbidden place.

The Wild Hunt Hymn/Charge

(Gotham Howl)
Tonight is where I hear the call of the Hunt, the Wild Hunt.
I summon forth the predator in my soul.
Claw, tooth, eye, quill, and talon,
Tonight I am one with the spirit of the prey.
For I am the apex, the master of all.
(Gotham Howl)

Chapter 5

VAMPYRE LYCANTHROPY

At night, the eyes of wolves shine like candle flames, yellowish, reddish, but that is because the pupils of their eyes fatten on darkness and catch the light from your lantern to flash it back to you—red for a danger; if a wolf's eyes reflect only moonlight, then they gleam a cold and unnatural green, a mineral, a piercing colour. If the benighted traveler spies those luminous, terrible sequins stitched suddenly on the black thickets, then he knows he must run.... Fear and flee the wolf; for, worst of all, the wolf may be more than he seems.

—Angela Carter, "The Company of Wolves"

VAMPIRE LEGENDS SPEAK OF beings who can shape-shift into felines, serpents, jackals, rats, bats, and of course, wolves. As with so many vampire legends, there is a grain of truth within these tales. The Vampyre can ride these legends, yet know the Truth of Their nature and thus revel in Their potential as shape-shifters within the subtle realms of reality.

Please note that shape-shifting is an advanced technique and requires a trained, skilled, and talented individual who has mastered many of the techniques required, so it is best that Vampyre Adepts practice this form of energy manipulation.

Lycanthropy and *therianopy* are words that refer to the process of a human being shape-changing to the form of an animal. Lycanthropy specifically refers to shape-shifting into a wolf, and comes from the Greek word for wolf (*lykos*) and man (*anthropos).* The archetype of the werewolf who shifts form with the cycles of the full moon

is an important symbol to many Vampyres working within the Outer Mysteries. Vampires and werewolves have long been associated with each other in legend and literature. For example, in Bram Stoker's novel *Dracula*, the vampire count takes the form of a wolf upon numerous occasions. Even contemporary popular culture associates vampires with werewolves, albeit often as enemies, as in the world of *Vampire: the Masquerade* and the *Underworld* movies. However, in folklore werewolves are traditionally the servants of vampires, such as in the television show *True Blood*. For many mortals, the wolf is a primordial predator and symbol of fear, so the association of vampires and wolves is another aspect of Our Glamour.

There are many examples of shape-shifting in legends, myths, and religions throughout history. Notable examples from ancient and classical times include the cursed King Lycos in Ancient Greece, the *Hengeyoki* of Japan, and the Russian shape-shifting magicians called *zagovori*. Many believed the ferocious Berserker Viking warriors had the ability to transform themselves into

bears so as to be even fiercer fighters, and numerous Native American tribes closely identified with various totem animals. One element nearly all the legends have in common is that when the individual shape-shifted into an animal, they gained extra powers of strength, perception, or movement. Within this chapter we will explore the reality of Vampyre Lycanthropy and shape-shifting, and how it can be used within the Strigoi Vii Mysteries as a tool of power.

Many think of werewolves as opposed to Vampyres in some eternal war as detailed in *Vampire: the Masquerade* games and the *Underworld* films. In reality this is just a role-playing and Hollywood concept and not the case with the essence of Vampyrism. Those Vampyres who embrace shape-shifting, especially with the totem of the wolf, are not pack animals, as one might think; They are highly independent, loyal, and primal individuals who are touched by the Vampyre Spirit and that of the Wolf Spirit simultaneously.

Some human magicians, shamans, esoteric traditions, and mystics have learned certain techniques of shape-

shifting. However, the mortal-minded perception of shape-shifting is more akin to a spell or curse, so numerous legends abound about the "curse" of the werewolf, or the various beliefs about how one "becomes" a werewolf (these range from drinking water in which the full moon is reflected to being bitten by another werewolf). However, the Vampyre fully embraces this discipline as an elegant and natural form of energy manipulation. Once an individual Vampyre has gained familiarity with the astral energies of reality, They are able to begin preliminary shape-shifting.

However, a common misconception about shape-shifting, which is borne out by many of the legends, is that it occurs primarily on a corporeal level. The reality is that shape-shifting is a form of astral and etheric projection. Shape-shifting begins with conscious and directed visualization of the desired astral pattern. With the necessary force of Will and application of Prana, the Adept Vampyre can shape Their subtle body into the form They choose and, through tapping of totem spirits of that beast, can adopt many of its characteristics. In principle,

the astral manipulation creates ripples, or echoes, in the etheric and corporeal planes, so theoretically the corporeal shape could shift as a result of astral manipulation. In reality, subtle energies are much more flexible than corporeal matter. A literally daunting effort of Will and magick is needed to shape-shift corporeally in this manner, which is virtually impossible within the laws of physics.

Totems

In Native American lore, totems are animal spirit forms to which a specific Strigoi Vii Vampyre may be attuned. Not all Strigoi Vii Vampyres will feel an attunement with a specific animal, but those who do will find that animal's form easiest to assume during shape-shifting. Many Strigoi Vii find Themselves attuned to whichever animal was Their favorite during childhood, or the animal is Their favorite type of pet. Wolves are obviously common totems amongst Strigoi Vii Vampyres. The members of the Family who claim the wolf as Their totem are known

amongst the Strigoi Vii as *Cainus Lupus*. However, there are many more totems and favored shapes.

It is important to note that, with practice and skill, the Strigoi Vii Vampyres can shape-shift into any animal or form They choose. Totems represent animals with which an adept Strigoi Vii has an especial affinity, and which are attuned to Their Dharma. As a similar example, although any Strigoi Vii Vampyre can train Themselves in any of the three Triumvirate Trinity Choirs of the Current, many Vampyres, members of the Kharrus, will find Themselves naturally and innately drawn to one of the three roads as one would fall in love with another individual. Just as with the Triumvirate Trinity Choirs, some Strigoi Vii may not have a personal totem, and some rare Strigoi Vii Vampyres have more than one. However, a greater percentage of Strigoi Vii Vampyres associate with a totem animal than do those who are formally initiated into one of the Trinity Currents of Elorath of Kitra, Mradu or Ramkht.

Once a Strigoi Vii Living Vampire has determined Their totem animal, either through intuition, meditation, or the

Rite of Totems, the first step is to familiarize Themselves with that animal. If the animal is a domestic pet such as a cat or a dog, the Strigoi Vii Vampyre should attempt to carefully observe and interact with that animal. If the totem is a more "wild" animal such as a lion, monkey, or eagle, the Strigoi Vii Adept Vampyre should make every attempt to safely observe that animal in its natural habitat or at least within a zoo, and personally research the animal's habitats and behaviors. Many excellent nature videos are available that may aid in the process.

The Strigoi Vii Vampyre can then begin to assume Their totem's form in the astral realm through meditation. During lucid dreams, or astral Flight, the Strigoi Vii should visualize Their astral Self as, not a humanoid double, but Their totem animal. Or They should consciously change into any animal They desire, with the totem usually being the easiest form to take. Perhaps the best way to begin this process is by deliberately shifting one's shape during lucid dreaming. Instead of journeying through the dream as yourself, concentrate, and shape that self into animal form. The Vampyre Adept who has

practiced lucid dreaming already has experience shaping the dream around Them; now it should be possible to shape the self within the dream. Once the "transformation" is complete, the Strigoi Vii can perceive, through the Dreamworld, the five senses of this form, such as the form of a wolf running swiftly through a forest or a majestic hawk soaring through the air.

The next step is to shape-shift during astral Flight. Many Vampyres find this process is facilitated by visualizing, instead of an astral double, an "astral totem," as They begin their Flight. Once you have successfully shape-shifted into your astral totem, you will be able to interact with the astral realm in this form and with all the skills and powers of the totem animal. Astral shape-shifting provides an entirely different experience of and perspective on the astral plane!

The process for astral shape-shifting into other animal forms is the same as for shape-shifting into one's totem animal. However, most Strigoi Vii Vampyres find it, initially, much harder to shape-shift into animals other than Their totem animal. That is why We recommend

attempting to discover and shape-shift into your totem animal first.

Ritual: Rite of the Cainus Lupus

This ritual begins in the astral realm and is best done on the night of a full moon, due to the linkage of werewolves and the full moon in the collective unconscious. In this ritual the Strigoi Vii Vampyre embraces and draws upon the primal nature of the Wolf Totem.

The first step is visualization. The Strigoi Vii Vampyre will, of course, have prepared beforehand, observing and studying wolves as described earlier. In a secluded place, preferably a rural outdoors location, the Vampyre Adept begins by visualizing the image of the wolf as clearly as possible.

Once the Adept has fixed upon the Wolf Totem, They should begin *drawing* and *accepting* the wolf into Themselves. Some visualizations include howling like a wolf, dancing wildly, dropping to all fours, growling, and performing whichever actions bring Them closer to the

Wolf Totem. The Vampyre Adept should attempt to lose Themselves in the primal spirit of the Wolf and suspend disbelief so that true astral and spiritual shape-shifting can take place.

If available, a drum circle may help the Adept shift from the corporeal human mentality to the primal animal state. There are also many recordings of wolf calls and howls available, which may serve as useful triggers, especially if this rite must be performed indoors. If possible, it is also empowering to perform this rite wearing a wolf mask, and nightclad or clad only in appropriate body paint. Some similar shamanistic ceremonies called for the celebrant to wear a wolf pelt to further the identification with the animal. Many species of wolves are currently considered endangered, so this technique should only be employed if the Vampyre is absolutely sure the pelt has been obtained legally and ethically.

Summation

Once the initiate has fully mastered shape-shifting, They

have gained the potential to Ascend to Adept and become an Adept of the Vampyres Mysteries. From the Outer Circle perspective, shape-shifting takes place primarily in the astral realm. Shape-shifting is an advanced skill that, like Flight, takes time and practice to master. If the Vampyre does not achieve success at first, They should persevere, remembering that shape-shifting is a natural part of the True Vampyre. For the Strigoi Vii, shape-shifting is a powerful tool of personal evolution and spiritual transformation and an important step upon the journey of Zhep'r.

Chapter 6

VAMPYRE SEX MAGICKS

Our Order possesses the key which opens up all Masonic and Hermetic secrets, namely, the teachings of sexual magic, and this teaching explains, without exception, all the secrets of Nature, all the symbolism of Freemasonry and all systems of religion.
—Jubilaeums-Ausgabe Der Oriflamme (1912)

SEX MAGICK IS THE mastery of sexual energies to fuel elements of a specific working. This can be done as visualizations alone or copulations of two or more individuals. We think of the Witch's Sabbat with an orgy

in reverence to Satan or demonic powers, but in its most pure form, even abstinence from sexual activity can be considered sex magick. Whatever the practice, the energies released and/or raised are intended to focus on a specific purpose or goal.

Many occultists had different applications on sexual magicks. Aleister Crowley uses orgasm as a tool of release and focus in his religion of Thelema. He stated that all violence in the world was a result of repressing sexual behavior. This is particularly interesting because he lived and practiced his magick during the Victorian Era. Whilst others, such as Samuel Aun Weor, proclaim avoiding orgasm as much as possible followed by an intense act of sexual release to focus the energies.

Sexual energies are an extremely potent form of energy; when focused they can achieve corporeal health and powerful results. During orgasm the practitioners achieve a heightened sense of transcendence over normal reality.

Hierodule or temple prostitutes (a term not popular due to modern connotations) performed sexual magicks in the ancient days. There are legends of hierodule in the

temples of Ishtar and even Aphrodite. A clear example of sacred prostitution is seen in the Torah, which has two different words for prostitute: *zonah* (זנה) and *kedeshah*. The word "zonah" simply meant an ordinary prostitute or loose woman; but the word "kedeshah" literally means "consecrated female," from the Semitic root q-d-sh (שדק) meaning "holy" or "set apart." What is important to note is that these historical references do not fully confirm the concept of sexual magick within religious bodies, but show that these cultures considered the thought of sexuality and freedom of such.

Vampire legends and literature seriously delve into the concept of sexuality amongst the Undead. The succubus and incubus are prime examples of this. The Vampyre, being a libertine in the truest sense, personally rises above the mortal limitations of sexuality, especially as one gains more and more Zhep'r and enjoys the freedom of the astral. Who knows? The legends of the incubus and succubus may be truly the Whisperers and advanced Living Vampires practicing the Art of Vampyrism.

Many more conservative elder Vampyres consider the

sexual bounds of human society to be a form of sex magick perpetuated by the Ancestors. By focusing their energies inward toward heterosexual relationships, the human population exploded and energies focused, and this meant a more bountiful harvest of Prana for Them.

For the Vampyre, especially the Adepts of the central circles of the Strigoi Vii, freedom from sexual bondage, or at least an understanding of it, is why so many SV are drawn to (or at least open-minded to) homosexuality, libertine activities, and BDSM. For some of Us, We do not even consider some acts to be ones which are libertine or even fetishistic; they are simply instinctual desires and acts We do not wish to put labels on. Freedom from Judeo-Christian thought patterns is a point of Zhep'r and a freedom of the Self. However, this does not necessarily mean all Strigoi Vii partake in these activities, it is just that We are not judgmental toward others for their choice of behavior as long as it respects free will.

Empowering the feminine, or the submissive, roles, which are traditionally considered to be lesser, is a form of empowerment for the Vampyre. Many Mithu who are

heterosexual worship the Kalistree and in return they are worshipped.

Invokation of the Dragon Goddess

Ritual by Magister Maelle

This Invokation is, at its core, a practice of sex magick, communion, and Vampyrism, and the standard version is to be performed with two partners, one male and one female, whilst this ritual deals with the duality currents of Elorath. The male partner is to act as the priest and together they invoke the Goddess (Kalistree) within the Kalistree host.

The priestess should be naked during the ritual and have the goal of invoking the Current of Kalistree, with the goddess Vampyre glyph below her navel on the phallus chakra. The priest is to invoke the Current of Mithu and put the God Glyph in the same location. Both should put the sigil of Elorath on their foreheads above their third eye. This can be done with eyeliner or any form of makeup.

The temple should be completely filled with incense (i.e., opium or musk) and the altar should be prepared where the sexual communion is to take place. Of course, the room should be filled with red and black candles to represent the blood of the Family and darkness, respectively.

The ritual begins with the priestess lying on the altar chanting "la, la, Kalistree, Lilith, Hel, Kali, Black Mary, Aset." Then the priest recites the incantations, and the priestess should focus on a silent communion and being possessed by the Current of Kalistree and making a deep offering to the Strigoi Morte. She should envision the goddess in all her attributes, where the consciousness of the priestess and the goddess become one. Once communion has been initiated, the priestess should arouse her Dragon through the Kundalini serpent visualization, which is a snake coiled at the bottom of the spine rising up and coming out of her third eye chakra. The goal is to inflame herself with the primal lust of the Dragon and become embodied by the Goddess energies of Kalistree.

The Mithu

Ancient ones come and feast, ancient Goddesses of the Current, Kalistree, crux of all that is feminine, powerful, and divine...
I summon you to this temple, a temple of flesh!
Possess the body of our priestess, join us in this ecstasy and union!
I offer myself, as your vessel, your sacrifice on the altar of pleasure!
Through love and loyalty, Blood and Fire!
Reveal yourself to me.
Let me taste your forbidden knowledge...
Let me gain wisdoms of an ancient time.
Open your womb of Blood.
Come to me my goddess, let us dance in eternity!

Followed by chanting in ecstasy: Hail Kalistree, Hail Kalistree, Hail Kalistree....

At this point the priestess is writhing on the altar, masturbating but not reaching climax. When she feels the inspiration, she shall rise and begin her part of the ritual

and continue the chanting.

The Kalistree

I am here to welcome the goddess into me, Kalistree I am you and you are me!
I am the catalyst of transformation, from flesh to spirit!
Within me is the womb of all Life and creation!
Drink from my cup of extract! Taste my insatiable lust!
I am here to be purified of all mortal consequence through love and passion!
I am the key to the garden of delights!
I am the vessel which brings death back into life!
Delve into my dissolving embrace, and rise in the communion of the Goddess.
Hail Elorath! Hail Kalistree!

Once the incantations are complete, she begins arousing the priest and when he has been completely filled with lust she mounts him. The congress begins and she is now the embodiment of all primal feminine lust.

During the congress, the offering should be released and continue through orgasm jointly if possible for the most powerful Gift. Both participants can growl, howl, scream, and hail the currents, and should be completely open to all Strigoi Morte who come to feast. Allow the most primal and dark visions of sexuality to be brought to the forefront of the mind and acted out if possible.

Once the offering is complete, continue and rise the Recoiling; once complete, both participants shall drink from the chalice and receive the sacraments of the Blood, which is charged with Sorrra. A banishing is highly suggested after the ritual is complete in the summation.

Opening the Gates of the Throne

A solitary ritual by Soror Aziza Rii

The ritual involves working with sexual energy to clear/open energy centers/chakras up to the Crown chakra, which is akin to an energy ladder, which one can "climb" to one's Throne, to hear the voice of their own Dragon, or Higher Self.

Clear your mind. Start by igniting the spark of lust; concentrate on it. Growing the energy in your sacral chakra until the feeling of tension arises and wishes to be released. Do not release it by any physical means.

Magnetize your hands by rubbing palms to each other in quick motions, until you'll start to feel pins or tension in your palms, or any familiar sensations signifying your palms are charged. By Will, form this charged energy to be magnetizing.

Let the energy in your sacral center rise and grow, by concentrating on your object or idea of lust.

It is better to visualize it since you'll need visualization to get effective results; it is also better to use your mind for concentration on arousal of this energy. Closed eyes, focused mind, will clear your path of disruptions.

When you begin to feel a pleasant burning sensation, start to move your hands in front of your body from the lower chakra to the upper crown chakra, center by center. The movements should be as if you are caressing the energy body with hands (which are at this point magnetized and should be concentrated to attach energy

from the abdomen, raising it up). Move energy to the upper body realms. Keep in mind that you should avoid touching your body with your hands or with any physical object. Rather, keep a focus and feel the sensation of energy covering and rising up your body. This way, the fire energy in your abdomen should release and push stagnation, even blockages, of your subtle body as you move along them all.

As you move up, breathe deeply and rhythmically while raising the energy up to the Crown—one deep breath per one circle of rising. Lead the energy up, and return your hands in slow motion half circles around your body to the lower chakra with exhalation.

The session gains its goals when you start to feel something like a crowning sensation around the crown chakra. Sensation may vary and be subjective. I find it to be cooling, but one should feel as if the head is "crowned" or "opened," or "released."

From this point on, as you open your eyes, your perspective should be changed, because you're watching, seeing, and realizing the reality from another, now fresh,

perspective. This is what I call the gates of Throne opened. The Throne is unleashed for you to ride with your Dragon, and merge It into your conscious awareness.

As a Vampyre, you might like to engage in collecting Prana on a particular main energy center while you feed, and work the same episode session from a center you concentrated Prana around. You might either like to engage astral feeding as Incubus or Succubus by collecting energy to the sacral center, then working to the point of opening the Gates directly while performing the feeding.

Because this ritual is solitary, and you contact the essence of your primal/pure core, igniting the energy to center by the object of lust is more effective, spontaneous, and easy flowing, and it can produce basic desired results for this particular private session.

Chapter 7

WEDDING RITES: "BLOOD AND ROSES"

Love is a living and breathing spirit between two or more people, often culturally expressed in the rituals and ceremonies of marriage. When that love changes, dies, or evolves, there are few options for humans. Vampyre culture seeking immortality realizes such agreements must be renewed over time; thus, our marriage rituals reflect our freedom that people change and evolve.

—Magister Maelle

AS MENTIONED IN WILLIAM Shakespeare's *Cymbeline*, a handfasting is a pre-Christian style of European wedding. This Vampyre Wedding Rite, known as Blood and Roses, is in fact very similar to this tradition. Like most wedding traditions there is an exchange of "rings," often on three levels. Each ring represents a deepening of the marriage and reflects on the relationship. Strigoi Vii handfastings have some interesting traits compared to modern traditional marriages and are in agreement with the reborn practices of many neo-pagan traditions. The Blood and Roses ceremony can be a civil or spiritual commitment, and it traditionally goes in three levels, each known as "Rings." The First Ring is a year and a day engagement; the Second Ring is for a period of seven to thirteen years, or "as long as the love lasts"; and the Third Ring is for all eternity.

What is important to note is that Strigoi Vii are encouraged to have more than one ceremony in order to accommodate Their Vampyre life and that of Their mundane. The first ceremony, the "Dayside Wedding," is a typical wedding of the religion of the mortal family and

is especially important when only one member of the couple is of the Blood. Such Dayside Weddings are often traditional weddings depending on the customs of the individual and their families. This allows for no pressure and for the Strigoi Vii to honor their mortal friends and family, and to further promote the Glamour.

The second, "Nightside," wedding is usually done separately from the mundane world, in a private Quorum in the presence of a Magister. This ceremony, of course, can be witnessed by Black Swans or those of polarizing Legacies. Most importantly, this form of marriage is traditionally presided over by the couple themselves, who determine their own vows. A Magister or deacon may preside over the ceremony, but their focus is solely on observation and leading elements of the Sanguine Mass. Couples may, of course, opt to perform the First Rings as an engagement completely on their own, without a Magister present, just as lovers are welcomed to perform group Communion without a Magister or deacon present.

The Three Levels of Marriage

Within Strigoi Vii Vampyrism, there are three levels of marriage, each leading into the next. The three levels are akin to normal levels of developing relationships in many cultures. What makes Strigoi Vii unique is the third level of marriage, the Third Ring, which is an eternal sealing for both souls and outlasts the death of either partner. The Second Ring only lasts whilst both individuals are incarnated and is broken by the First Death of one partner. Of course, these wedding traditions are not wise to have with white swans or mundanes and are only specifically for Vampyres and Black Swans.

What is important to point out is that these forms of marriage are only representations of what truly is there.

First Rings (Engagement)

The First Ring level is equivalent to an engagement and allows members of the marriage to test their relationship and compatibility in an official and ceremonial format. The First Ring traditionally lasts for a year and a day. It

can either be renewed, allowed to expire, or the members of the agreement can move to the Second Ring.

Second Rings (Wedding)

The Second Ring is a formal marriage, and these vows traditionally last ten years. This limited scope acknowledges that individuals evolve and change throughout their own personal development. The exchange of the Second Rings often takes place when a civil marriage will coincide with the official marriage. Like the First Ring, the members can allow it to expire, renew the Second Ring, or move to the Third Ring.

Third Rings (Eternal Sealing)

The Third Ring is the most intimate commitment and is equivalent to a renewing of vows and bonds between the lovers' souls on an eternal basis, beyond the First Death. This is the highest of all Vampyre commitment rituals and cannot be broken. The individuals will be bound permanently and almost nothing can break this bond. The

Third Ring should only be done when individuals are absolutely sure of themselves, and it is wise to wait after renewals of the Second Ring. Often this is done as a renewal of vows when the two know they are soul mates.

The Breaking of the Rings

The Breaking of the Rings is equivalent to a Vampyre divorce and can be done for either of the first two levels of marriage. This can be done with both individuals present and usually takes place before the expiration of the commitment of a handfasting.

Self-Marriage

Self-marriage is a common tradition amongst Vampyres who are highly individualistic and consciously choose not to have a life mate. This usually is when the individual performs a Sanguine Mass alone or in a group and then makes Their vows in a mirror alone or with a Magister present.

Chapter 8

VAMPYRIC HEALING

The Art of Vampyrism, when done properly, is the responsible and ethical feeding of human life force, removing negative and stagnant blockages of energy within the human subtle body. It thus has a beneficial side effect of healing.
—Magister Maelle, Grande Master of the Ordo Strigoi Vii

VAMPYRES AS HEALERS WAS covered in previous books of the *Vampyre Sanguinomicon*, and we know this comes from the reality of the nature of the Current and from direct interaction and manipulation of subtle energies.

Long demonized due to misunderstanding by the mortal world, the True Vampyre, as a spiritual being, is thought to only fill the role of a predator; in fact, the Vampyre serves a similar but more evolved purpose in the hierarchy of nature. Subtle skills of healing come naturally to many Strigoi Vii, and the practice of the Taoist healing Qi Gong and Reiki is very common amongst the Family.

Simply by practicing the Art of Vampyrism, We remove stagnant energies and facilitate the flow of life force in Our donors. In this chapter we will explore the various modes and techniques of intentional Vampyre Healing, with one example of healing from each of the Currents of Elorath. We will describe how they interact with each other and how to apply with full intent the concept of subtle Healing.

First and foremost, the health and strength and mind and spirit of the individual is the most powerful tool in healing. Placebos have proven to work well, and we have all heard stories of cancer immediately disappearing from a person otherwise doomed to death. The mind and spirit

are tied together and reflected in the corporeal body. Unlike Western medical practices, which focus solely on the corporeal body and aim to destroy the symptoms, not the actual ailment, Vampyre Healing thinks globally and seeks to balance the healing of the mind, body, and spirit through healing on the levels of the corporeal, ethereal, astral, and beyond.

An understanding and mastery of one's subtle body is, of course, the prelude before practicing any form of Vampyric healing. The more skilled the Vampyre is at cycling, meditation, grounding, breath work, the geography of the subtle body, and the Art of Vampyrism, the more prepared the practitioner is to develop Their skills as a healer. One word of warning, subtle healing is *not* corporeal healing, and this should only be done by a licensed and trained medical care professional. Never will subtle healing techniques, which focus on the ethereal and astral layers of the body, replace physical healing, so it is wise and advisable for all Vampyres to train in first aid and CPR.

Not all Vampyres practice healing because They are

focused on Their own personal Zhep'r, materialistic pursuits, enlightenment, and personal evolution. Those who focus on such techniques truly are in love with the process of furthering and facilitating life and care for those around Them.

The Basics

When we think of healing, we think of working on others, but many of these techniques can be done to yourself. The reason we start with learning the facets of healing at the level of Azraelle is that, not only does it require specific skills to be learned beforehand, it also demands a strong sense of energy and the ability to manage it. What you do not want to do is use your own harvested Prana to sacrifice to your subject unless you are in great need. Remember we are focusing on the ethereal body; the astral is much harder to damage because it is so fluid and less dense; this could be equated to trying to damage water or vapor.

Energy healing traditions such as Reiki do not use the

energy of the practitioner; rather, they channel and become the universal energies, which have an unlimited source. Without attunement and proper initiation into Reiki (which comes easily to many Vampyres), it is essential not to try to draw upon such energies, or you will often just use your own and become drained and weak. What the Vampyre wants to do is cycle the energy and allow the subject to heal themselves. Whatever purpose of healing you are working on, it is essential at first to read the subject and find out what requires the most attention. This can be done by closing your eyes and simply scanning the etheric body with your hands or touching the back and sending your tendrils over and into their body, letting your senses guide you to what needs the most attention. Be careful to ask permission beforehand and explain exactly what you are doing so there is full consent.

Etheric Wounds

Etheric wounds can be caused by psychic attack,

attachments from subtle entities, and excessive practice of the Art of Vampyrism. Healing etheric wounds is different from basic healing in that it is important to know exactly what the ailment is and what caused it. Whether you are attempting to remove an attachment or repair damage from psychic attack or a subtle wound, the first step is to diagnose the actual problem and perform a simple reading of the subject. This will determine what needs to be repaired and help you formulate a proper approach to perform the healing. Like an attunement, it is important to prepare a sanctum with a high frequency of energy and proper shields and environment. Such sacred places are as important as any doctor's office or surgery chamber. The more complex the operation, the more secure the sanctum should be. Use many of the same procedures as in the attunement technique to prepare the sanctum. Of course be grounded and centered and warm up beforehand. Your patient must work with you and be involved in the healing, so consistent communication is essential. The process of healing the wounds should include an awareness of vulnerabilities and potential

energy loss.

The Strigoi Vii, like all vampiric beings, have subtle tendrils in Their etheric bodies, which can be used as tools akin to a surgeon's knife and needle. These come in extremely handy when cauterizing wounds, sewing subtle wounds, and cutting the etheric body. Perception and, of course, a strong awareness of the etheric are required to truly apply these techniques. Visualization seriously helps with subtle surgery and, in most cases, is required to perform the most complex tasks.

The Trinity Currents

The Trinity Currents each have different advantages in specific types of healing, as do their attunements. *Kitra* are most excellent at attunements, which are cleansings to promote flows of energy and removing stagnant energies throughout the subtle body. *Mradu* are known for their ability to ground, shield, and center individuals. Finally, *Ramkht* are known to be of most advantage when it comes to removing subtle entities and are known for skill

at what we will call “exorcism.” Of course, all Strigoi Vii are capable of working with these techniques; it just happens that the frequency of each Current and their interactions with energy usually give an advantage for a specific type of healing.

Attunements (Current of Kitra)

These are a form of cleansing which is highly important when there are negative or unhealthy energies within the individual. Such a working can also be used to create and promote health flow of energies within the subtle body such as unblocking clogged chakras and meridians. Skill with cycling energy within the practitioner's subtle body is essential to learning how to perform an attunement. The Kitra, since they cycle energy on such a high frequency, can best apply this technique with little effort. However, this can be done with tools such as Florida Water, incense, and even salt. One great thing about attunements is that they can be combined with massage or even tantric workings.

Performing an attunement on another does not require physical contact, but it does require connection of the two etheric bodies. Therefore, it is essential to either touch the subject if they are comfortable with that, or for you to place your hands just a few centimeters above their skin. Of course, it is best to be grounded and centered before working directly and deeply in an individual's subtle body. Performing a banishing before and after in the area where the attunement takes place can also be of great help. Attunements can either be performed with your subject sitting or lying down on a table, bed, or massage table. This will vary depending on the places of the subtle body you wish to effect and the type of attunement you wish to perform.

Once the area has been established for the attunement, it is important to create a phylactery in which to deposit any excess or negative energies taken from the patient. This should be cleansed as a surgeon would a disposal bin after corporeal surgery. Keep in mind to never take any of these energies into yourself because, like bacteria, they can bring afflictions to you as well.

Once you are prepared and the subject is comfortable, the next step is to begin to build up energy in your hands in a similar fashion as the energy ball, not as an evocation but rather as an invocation within your palms. This charge can be combined with physically rubbing your hands together to warm them up. Once this is done, have your subject breathe slowly in through their mouth and out through their nose to create a subconscious cycling within their subtle body. Now with everything prepared, it is time to sync up with the energy of your subject. To do this, you must simply have your hands close enough to have your aura fields overlap and use your Vampyric tendrils to extend into the subtle body of your patient. The hands should have the fingers closed and angled in a cup-like position for some portions of the attunement, especially when removing blockages. They should be held palms straight and flat when pushing energies off the body.

Start with a warm-up and cycling of the energy within the subject to loosen any stagnant energies and work down their body pulling their energy into your hands.

This is basically creating a subtle link but not a deep connection unless you wish to do an advanced attunement. Your goal is to do the cycling, grounding, and centering combination to prepare for the more complex portions of the procedure.

Second, begin with the Crown chakra and extend your tendrils into the patient's chakra. You may feel tension with blotches and stagnant energy throughout the body. With your tendrils begin to break up this energy and pull it out of the body and place it in your phylactery. These blotches are actually energy blockages in the subtle body akin to plaque in the arteries of the corporeal body. Simply visualize pulling the energies up and into your hands; the use of a sun ball technique is powerful. This is like using a laser to do surgery. Imagine a ball of fire, which is made from Prana forming in any area where you feel resistance. As the blotches and blocks are broken up, you remove them with your hands like a magnet pulling on metal. This visualization organizes your energy into a format to collect the negative energies. It is wise to use a cycling motion in the little balls of energy to magnetize

the energy toward them so that it can be collected in these "sun balls." Of course, there are other forms of visualization that can be employed, like small black holes or vaporous balls of black smoke. Experiment and discover which works best for you. Whatever the case, make sure your visualizations are as simple as possible and do not complicate your work. Your goal is to make energy cycle and flow and remove the negative energies.

Simply repeat with each chakra until you are done, leaving the Solar Plexus for last because it requires special attention and care. When it is approached, it is best never to physically touch this special area if you are making corporeal contact. Focus on the Solar Plexus with the longest duration of time. Be absolutely careful because this affects the rest of the subtle body.

Once the chakras are taken care of, move to the limbs, and like the initial cleansing, begin to use your hands like a broom and push all the energy out through the hands and feet. Focus on the joints as you did with the chakras first, especially the shoulders where most tension is often centered. These should be dramatic and quick strokes

with use of breath and often the word *ashe*, which refers to life in Santeria. Once the limbs are cleansed, move onto the head and finally the torso, repeating once more the limbs to remove any energies which were pushed from the torso. Remember if you sense additional points on the subtle body which do not have a corresponding corporeal component, take care to read them before making any attunements so as to find their structure of meridians. These are especially common on Magisters and other types of Awakened beings besides Vampyres.

Now that you have actually completed the core work on your subject, it is time to make the break and separate your energies. Step away and visualize your tendrils retracting; shake off any energies that may have stuck to you, and perform a cleansing on yourself or have an assistant do so. One great tool to have is Florida Water, which can be used to "sterilize" and cleanse yourself after the attunement. Take a few moments to ground and center yourself to regain a clean separation of energies.

For a few hours or even up to a day after you have finished, the recipient of an attunement may feel a strong

sensitivity to subtle energies. As after a massage, chiropractic technique, or corporeal body cleansing, they should not move quickly; they should relax and allow themselves to get used to the rush of energy. The main benefit of attunement is that the body will respond to a healthier flow of energy and be happier. Of course, it is fine to convert the frequencies of the negative energies afterward and consume the Prana for yourself. Performing attunements on mortals and other Awakened beings is a great and honorable way to practice the Art of Vampyrism.

Exorcism (Current of Ramkht)

Exorcism is the providence of the Ramkht and is most often considered akin to the same term as defined by the Catholic Church. Possession happens more often than one can think, and most of the time is not a powerful being, but a mindless subtle entity. These entities make attachments to the etheric body, usually for parasitic purposes to feed from the life force of the target.

Examples of the most common type of these beings, which must be removed, include parasites, revenants, and lost servitors. Such entities can be drains on the victim, and the loss of energy can affect their mental, physical, and subtle health. Removing them will return the individual to their normal state of energy flow and there will not be a drain.

Rarely are these creatures more intelligent than an animal and thus they are not malicious in their intent, only bent on survival and driven by instinct. One type of these more basic beings that can somewhat be reasoned with are revenants, which are spirits of humans who have become vampiric due to being psychic vampires in life or who have manifested these tendencies after death. Do not confuse revenants with Strigoi Morte; they are stuck and driven on instinct for feeding on life force. These beings are usually mindless or completely lost and caught between the First and Second Deaths. Due to their lost or mindless state, they have no conception of their past lives and are akin to zombies of myth but are, in fact, just subtle entities.

Most of the time it is not hard to remove the entity; simply showering or directing forceful or unpleasant subtle energy will convince it to leave. Other times they can be distracted with another source of food or even a simple request or etheric slap. However, most times they must be forcefully removed, and this involves using the subtle forces of energy and the tendrils of the Vampyre.

For best application of removing an attachment, it is important to have the patient relax. Most attachments are from tendrils of the subtle being making links into the subtle body of their host. These must be cut and cauterized in order to not cause damage to the subtle body of the patient. Strigoi Vii who are advanced in ascensions usually can remove most entities on Their own, but humans and Others who are only slightly Awakened do not have the ability to remove such entities on their own. Most advanced Strigoi Vii will simply convert the entity into a compatible type of energy and consume it as pure Prana. Simply subtle parasites often will be latched on like a tick, with the tendrils and links functioning as the "fangs," which are buried into the

subtle body. They can either be suffocated by a shield of subtle energy or the tendrils and links can be cut by those of the Vampyre. In this case, the entity must be removed, then bonded or banished so that it does not cause harm to the patient or another in the vicinity. This is done by perceiving the subtle entity, locating the connections to the patient, and simply grabbing it like an energy ball and, using the subtle tendrils like a knife, cutting and removing it. Advanced Strigoi Vii can simply touch the entity and absorb it by changing the frequency through application of Their Will.

What is most important in performing this form of removal of such entities is to make sure that the wound is sealed. This is mostly done by the subject, by visualizing as you would any wound and directing Prana to the wound. If the patient is not awakened or not experienced with self-maintenance, the wound must be sealed as described in subtle surgery. Be cautious to sever all of the links attached from the entity to the patient and to remove the energies of the entity, because the pieces of their tendrils may be left in the subtle body and cause a

leakage of energy or a wound that continues to affect the subject.

Most advanced beings may be stronger than the Strigoi Vii performing the exorcism, so teamwork may be required to accomplish the exorcism. More advanced beings may require complex rituals to raise enough energy to release the being. These are often conducted by advanced Strigoi Vii, assistance from Other Awakened, a group of Strigoi Vii, or even a request from a Strigoi Morte. This is like a traditional surgery by a group of doctors and nurses performing an amputation. The advanced rituals and techniques are kept within the higher mysteries of the Family and are not intended to be released publicly. Ramkht, when performing the more advanced forms of exorcism, may benefit from having a Mradu and a Kitra present to assist in their workings. This will give them extra grounding from the Mradu and the profound flow of energy from Kitra. With their support, combating and removing a subtle entity becomes much more effective.

If a Strigoi Morte is in possession of a mortal by

"skinriding," it is only polite to communicate with Them and ask Their intentions. It is not wise to ask Them to leave because there may be an agenda on a higher level than the Strigoi Vii is privy to, and it may be in the service of promoting the Zhep'r of the Family.

Augmentation (Current of Mradu)

Augmentation is the providence of the Mradu Current and is the equivalent of physical therapy or a personal trainer for the corporeal body. Augmentation strengthens the subtle body. This involves a combination of grounding and centering techniques, which the Mradu works upon within the subtle body of the recipient. In order to perform such techniques, the Mradu, of course, must first be fully energized and grounded. They must then sync up with the patient and bring the patient's energy into the same frequency as their own. An augmentation must take place on what the patient will require most aid with. Augmentation Therapy is training a patient's energy to become stronger and help create more powerful shields

and centering techniques.

Augmentation for shielding is important if the patient's shields are naturally weak. The practitioner basically can create a protective bubble around the patient and feed Prana into their weaker shields, basically layering a piece of etheric energy around the patient like a cast or armor. This will fade over time, but if the subject is wounded or has to heal from some wounds, this is an excellent tool to have temporary protection in order for the subtle body to heal on its own. The Vampyre forms the protective bubble around the patient by extending their etheric body around the subject's subtle body. A visualization is often used to guide this maneuver, and with breath the practitioner guides the energy like a force of light around the subject while forming links between the subtle bodies of both. As the shield becomes stronger, the subtle body of the patient will join in shape with the practitioner, very much like a mold.

The second technique, known as Raising Vibrations, would be to focus energy into the patient and sync up with them to bring the patient into vibration with the

practitioner. This is done in a way similar to an Attunement, but the focus is on the frequency of the individual's subtle body and then allowing a little Prana to flow into the patient to stimulate the flow of energy. As the injection works, the patient's energy signature will begin to vibrate and emulate the frequency of the healer. The patient should remain lying down or sitting comfortably and let the practitioner in by welcoming their energy and lowering any shields they may have up.

The Centering Augmentation technique is of great importance to the Vampyre healer and allows the patient to also learn from the experience. Many times this technique will allow the patient to be more receptive to other forms of healing because their subtle body is more open. Preparing the patient is important, allowing the individual to relax first. An attunement is definitely of huge benefit when using this technique. Like the shielding sync technique, the individual should lie down or sit in a comfortable position.

First, the healer creates a powerful energy ball, which is grounded and centered. The healer then charges it in

their hands to a strong point of heat. The healer then syncs up with the patient's subtle body through touch or interacting directly with the subtle body. Followed by this, the ball is injected into the solar plexus of the patient, allowing it to be much like an egg. The healer then brings the breathing of the patient and himself into sync and repetition. As they breathe in and out, the energy ball will grow within the subject and expand and contract to center the individual. This will also aid in centering.

The Grounding Augumentation is done almost like the self-grounding technique.

It is most important that augmentation be done as an invocation or evocation. The invocation is when the healer actually places a small portion of their energy into the patient. The evocation is when they simply interact on a subtle level to help train the patient's body to mimic and attune itself to as close a frequency as possible to the healer. With this in mind a healer must be on a stronger frequency than the patient.

Summation

Listed here are only a few of the most general and basic concepts of Vampyre Healing. The nature of Our healing may not be welcomed by most who are unclear who you are and what you are doing. For some mortals, it is not necessary to tell them what you are; just that you are an energy worker or psychic is enough for them to be open-minded. Sometimes the Art of Vampyrism will happen naturally. The patient and the healer, the Vampyre, should not be concerned about this because the patient is always interacting with energy. What must be of concern most of all is if the patient begins a one-way draw toward the Vampyre. This can happen in many cases, both intentional and unintentional, such as with psychic vampires. Those of the Current will obviously be more receptive to those who are not of the Family. This is simply caused by the difference of frequencies, but the Strigoi Vii are at an advantage because They are more sensitive to energy work than the average mortal.

Chapter 9

MANIFESTING

During the seventh year (I would be fourteen), the two old people led me blindfolded to the mountains of the white tigers. They held me by either elbow and shouted in my ears, "Run. Run. Run." I ran and, not stepping off a cliff at the edge of my toes and not hitting my forehead against a wall, ran faster. A wind buoyed me up over the roots, the rocks, the little hills. We reached the tiger place in no time—a mountain peak three feet from the sky.
—Maxine Hong Kingston, *The Woman Warrior*

MANIFESTING IS A VAMPYRIC manipulation technique of flowing life force to various parts of the subtle body, which in turn charges and enhances the corporeal body. This can be used for healing the corporeal of wounds and illness as well as enhancing speed, reflexes, and strength. However, Manifesting burns stored prana rapidly, and if it is not used properly it can result in damage to the corporeal and subtle bodies.

Vampire Myths

Mythical vampires possess superhuman qualities such as enhanced senses, increased strength, and rapid healing, as well as complete mastery over their corporeal body. However, such tales are not limited to vampire mythology; even within the mortal world, there are numerous stories of humans temporarily exceeding their normal limitations. Consider, for example, the ubiquitous stories of parents lifting cars off their trapped children after a wreck. There are seemingly endless accounts of people somehow surviving otherwise fatal accidents or

situations, such as crime victims who muster the unsuspected strength to fight off their attackers or adventurers who manage to survive under extremes of temperature or privation. Various human cultures have ascribed superhuman powers to dedicants of various mystic paths, from the Yogis of the East to the medicine men of the Native Americans. On a very mundane level, the children's game of "light as a feather, stiff as a board" assumes the possibility of mastering the corporeal realm with an application of Will. Such mastery is reflected within the Vampyre reality as Manifesting.

The Dayside reality of Manifesting is that with a focus of Will both mortals and Living Vampires can push their physical bodies beyond normal human limits, temporarily overcoming ordinary corporeal restrictions. The human body is an amazing machine! As any mechanical engineer knows, machines, such as cars or computers, can be supercharged in order to achieve enhanced performance. However, such states usually cannot be maintained permanently and will damage the device if sustained over long periods of time. The analogy extends to the human

body. People who are reputed to have lifted cars or other heavy objects off trapped victims were acting under the conditions of panic and the associated biological reactions, such as the release of large amounts of adrenaline. Anyone who tried to lift a car on a regular basis would quite seriously injure themselves, even to the point of death!

However, like a machine, the human body can be tuned to its optimum performance and occasionally supercharged when necessary. Just as humans only use a small fraction of their brain capacity, most mortal-minded only access a correspondingly small portion of their corporeal physical capacity. There are notable exceptions, such as Olympic athletes who break world records or the magician and stuntman David Blaine, who, in one of his performances, remained under water for over seventeen minutes. Skilled practitioners of martial arts like karate and Qi Gong are capable of performing feats that would be superhuman from the perspective of the average untrained person. Even more mundane stunts, such as walking on hot coals, are examples of the Manifestation of

Will over the corporeal body.

Of course, not everyone is physically capable of reaching the same levels of corporeal mastery as a professional athlete or martial artist. However, from the Strigoi Vii perspective, We should all strive to Manifest Our full corporeal potential. This includes not only keeping Our corporeal bodies in as good shape as possible, but also remaining aware of and receptive to emerging technologies of transhumanism such as genetic engineering, nanotechnology, and cybernetic implants. We Strigoi Vii have an enormous advantage over most mortal-minded that allows Us to more easily corporeally Manifest Our full potential. We are able to apply Our Will in a focused manner of which humans are simply not capable. As you grow in evolution of Zhep'r, you will find it increasingly easy to Manifest your Will over your corporeal body.

From the Strigoi Vii perspective, Manifesting has a Nightside aspect, because when We Manifest, We deliberately concentrate Prana and direct it by Our Will to achieve the desired results. These results may Manifest on

the corporeal, Etheric, astral, or other planes. Obviously, for the Strigoi Vii Adept, Manifesting is most limited on the corporeal plane because that plane has the greatest number of restrictions from the MoRoii perspective. It is always important for the Strigoi Vii MoRoii to be aware of corporeal limitations so as not to injure Their physical body. A Strigoi Vii of very slight build would suffer greatly from attempting to Manifest the same corporeal strength as a Strigoi Vii who regularly lifts weights. For this reason, Corporeal Manifesting should be supported by associated physical training and preparation.

With these cautions in mind, Manifesting will be most efficient when accompanied by a rational suspension of disbelief. The mortal-minded tendency is to sabotage oneself by devaluing or disbelieving the extent of one's abilities. The True Vampyre knows not only that harvested Prana and application of Will can extend Their natural capacity, but also that Their natural capacity is far greater than that suspected by the mortal-minded.

Once the Strigoi Vii has gathered large amounts of Prana and centered Their energies and attentions to the

desired Manifestation, They commence the process of Manifesting by beginning to bring Their harvested Prana and own reserves of vital energy into focus around Their solar plexus. Visualization and sincere intent are extremely important here, especially for individuals who are attempting this for the first time. Verbalizations are also contributing factors to those new to Manifesting. Often the Strigoi Vii will employ an incantation or mantra to focus the Will and empower the Manifestation.

After the Strigoi Vii has attained a state of strong focus, They should hold in the energy by utilizing breathing techniques. Before releasing the energy into the Manifestation, the Strigoi Vii must concentrate on the exact form of the Manifestation. For example, if the Strigoi Vii wishes to Manifest increased physical speed, They should imagine the collected energy and Will flowing through Their muscles and tendons, increasing Their heart rate. They should strongly envision Themselves moving like a blur through the corporeal world. To Manifest great physical strength, the Strigoi Vii should visualize Their muscles firm as iron and Their

whole body stable and centered. Only then should the energy be released to fuel the Manifestation. It is important to realize that the Manifestation takes place on multiple levels; the ethereal and astral bodies must also be empowered and directed to support the corporeal body beyond its ordinary limits. Thus, Manifesting is a technique of the Twilight because all levels of the body must harmonize and become one in order to successfully Manifest.

The applications of Manifesting are virtually unlimited. Along with increasing one's strength and speed, Manifesting can also be used to enhance one's corporeal senses.

Manifesting is a skill that requires dedicated practice. Like astral Flight, the Strigoi Vii Adept may not achieve results at first and may have to make many attempts before accomplishing a successful Manifestation. Manifestation requires a solid foundation in energy work and a strong underpinning of Zhep'r. The MoRoii who is experiencing severe difficulty in Manifesting may want to review the techniques and practices detailed in earlier

sections of the *Vampyre Sanguinomicon* before continuing with this practice. Eventually, Manifesting will come naturally, and the Strigoi Vii will be able to Manifest increasingly strongly. Some of the Inner Mysteries of the Strigoi Vii include Manifestations such as curing disease and retarding aging; however, these are Secrets of Nomaj and shall not be spoken of further here.

Up to this point we have primarily discussed Manifesting in the corporeal world.

It is essential to practice Manifesting; this Adept skill takes all of your previous energy work and training plus Zhep'r to fully realize. One cannot just suddenly Manifest through the Nightside because learning to gather and direct energy is essential with these techniques. Nor will Nightside Manifesting work alone without direction of Will in the Dayside. Such foundations require balance, discipline, and long practice. Eventually, Manifesting will come naturally, and this one can build on, furthering Zhep'r and resulting in what could be considered superhuman feats. It is best not to perform Manifesting in front of mortals, except as parlor tricks for your own

vampiric entertainment. This can damage their belief structures and cause mental trauma.

Manifesting can also be used to increase the corporeal senses, and this requires also tapping into the astral senses and awakening the subtle body. "Seeing with Five Eyes is better than None," a Vampyre said once. Combining and enhancing the subtle senses as well as the corporeal are essential for Manifesting most efficiently. Often, one sense will need to be focused upon.

Night Manifesting

Night Manifesting can also be used to supplement Vampyric Self-Healing. This is mainly done through focusing energy into a specific area of the body, such as a limb, organ, or muscle or a wound for more rapid healing of tissues. Illness can also be reduced through Manifesting specific defense mechanisms in the body such as the immune system or increasing your heart rate or having energy attack and short out viruses. What is important to note is that when you perform Manifesting for self-

healing, the illness may seem to increase quickly, but the recovery time is seriously reduced. Never rely on Manifesting alone for healing; include mental, spiritual, and corporeal medicines to make a cocktail of workings and take what is best of each for the best and most efficient results.

Sex can also be increased with Manifesting in the same way as any other corporeal application of this technique. Stimulating sexual organs can also increase blood flow to those essential portions of the body. Directing energy into endurance and speed can also increase pleasure for all partners involved. Try it with your lover(s) and see how it works out.

Remember always that Nightside Manifesting is like an adrenaline rush; once it is over, the corporeal body may ignore pain or damage. Taking care and baby steps are important to avoid such damage. Nightside Manifesting, depending on how far you go, also requires more and more energy. A healthy, disciplined, and well-trained Vampyre who has achieved a high level of Zhep'r and storing energy will be much more efficient. So be

forewarned and practice, practice, practice.

Within the Currents of the Trinity of Elorath, each of the three have special relationships with Manifestation. Ramkht are often in the most need of this since they usually are developing their own astral skills more, so it can be seen as a supplement for their common lack of physical development. However, increasing their senses is most often their most skilled area. For the Mradu, Manifesting is almost second nature, since mastering Manifesting techniques is basically a part of the Mradu Current. Mradu are best with increasing strength and endurance through Manifesting. In the end, Kitra usually are most adept at Manifesting increased sexuality and agility.

Within the Twilight perspective, Manifesting during Flight can be extremely empowering. Once OBE is genuinely achieved, the Living Vampire can look back to the corporeal world through the mirror of the ethereal and manipulate physical objects. Of course, this is the most difficult technique to master and requires enormous reserves of Prana, which require the highest vibrational

levels to perform properly. The result of this, if perceived by a mortal, would be traditional poltergeist activities or objects levitating and moving without any source.

Learning to first Manifest in the astral is essential because that level of the subtle reality is less dense and more vaporous. Once Manifestation and moving of objects and control of the astral body are achieved, it is essential to work backward to the Ethereal and finally out into the astral. Only a small number of Strigoi Morte can Manifest into the corporeal, and even fewer Strigoi Vii have been able to achieve this with great success.

An example of Twilight Manifesting into the corporeal from a disembodied state can be seen in the 1990 movie *Ghost*. Here, the main character Sam cannot touch anything in the physical until he gets enough energy into his gut during an emotional encounter to affect the corporeal by knocking over a picture frame. Then, after meeting another ghost in the subway who can Manifest in short bursts by smashing windows and knocking people over, he goes back to this other ghost and learns how to Manifest into the corporeal.

In summation, Manifesting is a combination of Will, discipline, skill, and directing energies.

Chapter 10

VAMPYRE SIGIL MAGICK: VEVES, SIGILS, GLYPHS, AMULETS, TOOLS, AND MAGICKAL WEAPONS

Sigils programmed with the designs of Our Will, so is simple writing also magick?
—Anonymous

SYMBOLISM IS USED AMONGST the Strigoi Vii, especially for the purposes of discreet communication, magickal ritual,

and applications of the Will. This chapter serves as an introduction to these concepts, which will be of further use within the Inner Mysteries, yet have direct applications within the Outer Mysteries.

Sigils and glyphs are very important within the Strigoi Vii culture. Glyphs are symbols, ideograms, or pictograms related to specific words. The best-known examples of glyphs in mortal history include Egyptian hieroglyphs, Mayan symbols, or Chinese ideograms. These are not characters such as you find in the Latin alphabet; glyphs pictorially represent whole words or concepts.

Glyphs

Common glyphs have come into use amongst the Strigoi Vii and are endorsed and recognized by the Synod. Most are only able to be read by Magisters because they remain secrets of the Inner Mysteries. However, some of the basic glyphs are revealed in this book.

Most of these glyphs were once sigils created in sacred Communion with the Strigoi Vii or received as

inspirational visions. The etymology of the word *glyph* came into the English language from the French word *glyphe*.

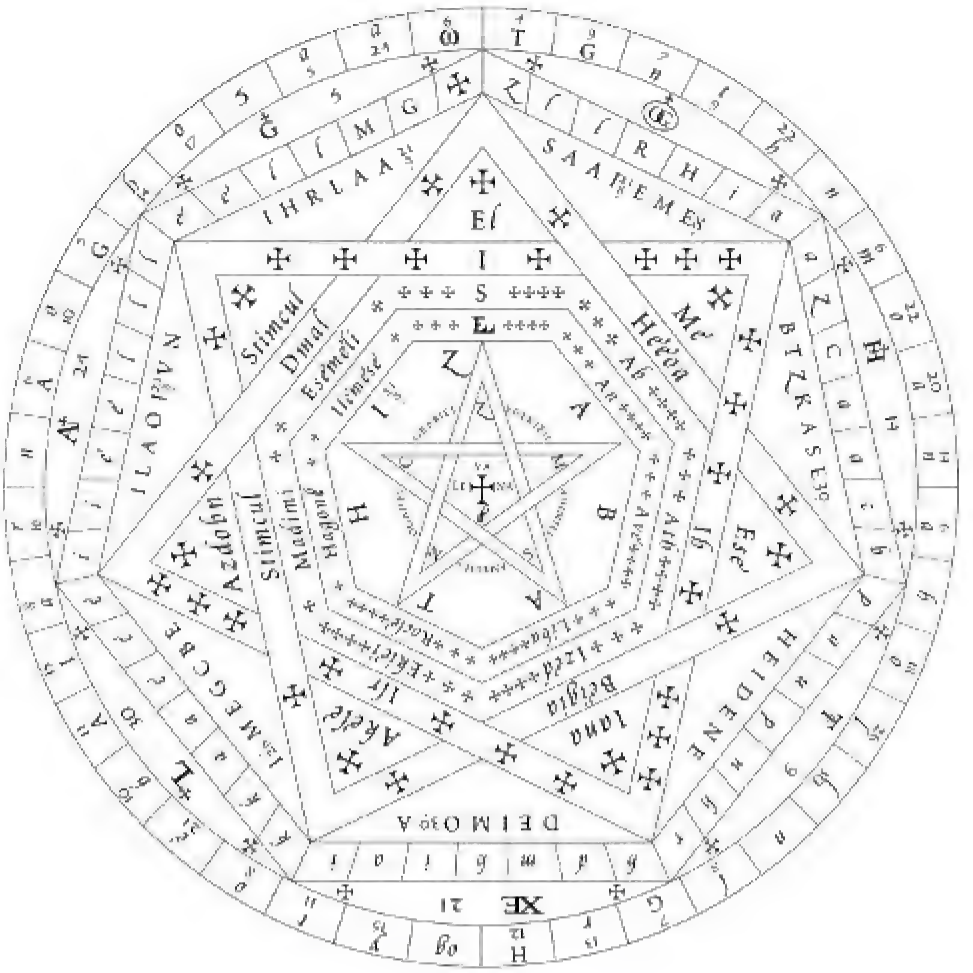
Sigilia

These are different from Strigoi Vii glyphs in that they have a specific purpose rather than just a meaning. The word *sigilia* is plural for sigil and comes from the Latin word *sigilum*, meaning "seal." A sigil is a combination of several glyphs charged with magickal energies. Norse runes and Kabbalistic sigilia are mortal examples of sigils.

In historical ceremonial magick, specifically in European traditions such as Hermetic magick, sigilia were used to summon and bind subtle entities such as demons and angels. This system was known as the Goetia. These sigilia were found in grimoires, such as *The Lesser Key of Solomon*, also known as *Lemegeton Clavicula Salomonis*. This tome contains seventy-two sigilia that were equivalent to the *true name* of a being and could be used to manipulate and control the entity.

Among mortal magicians, Austin Osman Spare is credited with popularizing a system of sigil workings. His system is used by many in the esoteric community today and is very simple and effective. The words of a statement driven by desire and Will are broken down and then charged in various ways such as sexual energy and meditation. This system has become a core element of chaos magick.

Here is an excellent example of the *Sigil of Ameth*. *Ameth* in Hebrew means "truth." This was primarily used in the Enochian workings of Dr. John Dee. During Communion he was instructed to re-create this sigil.



The Sigil of Ameth

Elorathian Sigilia are often created as a meditative focus

and may be incorporated into artwork, song, or literature. Magisters create Their own sigil, which acts as Their own personal symbol and glyph. This is done as one of the components of Their Magister Ascension Ordeal. Within the sigilia of the Magister is Their true name, which They only share with the Strigoi Morte in sacred Communion. Strigoi Vii legends, as well as much mortal-minded belief, say that if someone knows another's true name, they may control them. Others may be able to see the final sigil, but sharing the actual true name is always kept to the individual.

The Strigoi Vii Alphabet

The alphabet is different from glyphs and sigils. It is more akin to the Latin alphabet and may be employed by Strigoi Vii in ritual, magickal work, or simply if They wish to keep a transcription hidden from mortal-minded eyes. This set of characters is available as a font from the Current of Elorath forums and contains unique characters specific to Strigoi Vii channeled and envisioned by Rev and Shishain.

Ezerix or Metaphysical Tattooing

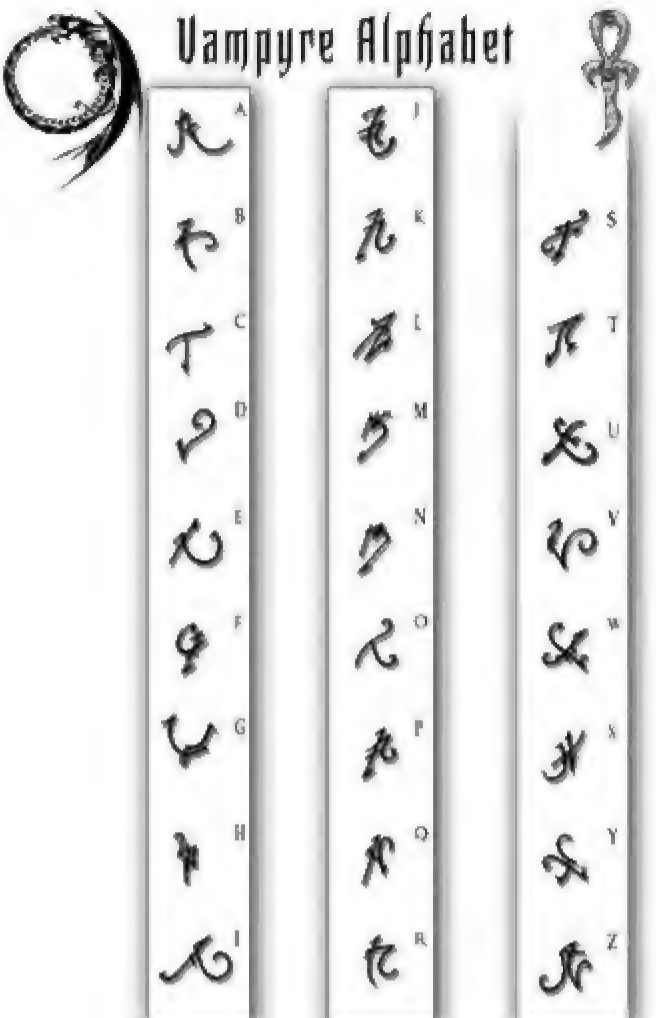
Tattooing, throughout human history, has been a rite of passage in many cultures. Contemporary urban primitives embrace tattoos as important markers of personal empowerment. While not all Strigoi Vii choose to adorn Themselves with Ezerix, designing and obtaining such symbols can be a powerful magickal tool.

Examples of Ezerix include the Legacy Ankh, personal sigils, or marks of initiation. Ezerix may include subtle and small tattoos behind the ears, under the hairline, or on the back of the neck, or large images on back, legs, or arms. Ezerix serve as signs of commitment to the mysteries and may be used as focal points during ritual and magickal workings.

What makes an Ezerix most powerful is that charging of these glyphs or sigilia goes beyond the corporeal body. The image is actually engraved into the etheric and astral body. The ritual for creating Ezerix is a secret of the Magisters. Those initiated into the Outer Mysteries are advised to practice patience and not attempt obtaining an

Ezerix until They have reached the appropriate level of initiation. The creation and acceptance of an Ezerix denotes a profound magickal commitment. However, it is not uncommon for a previously existing tattoo to be later charged as an Ezerix.

Vampyre Alphabet



Chapter 11

SERVITORS AND FAMILIARS

It is good thus to try in our imagination to give any form some advantage over another. Probably in no single instance should we know what to do, so as to succeed. It will convince us of our ignorance on the mutual relations of all organic beings; a conviction as necessary, as it seems to be difficult to acquire. All that we can do, is to keep steadily in mind that each organic being is striving to increase at a geometrical ratio; that each at some period of its life, during some season of the year, during each generation or at intervals, has to struggle for life, and to suffer great

destruction. When we reflect on this struggle, we may console ourselves with the full belief, that the war of nature is not incessant, that no fear is felt, that death is generally prompt, and that the vigorous, the healthy, and the happy survive and multiply.
—Charles Darwin, *The Origin of Species*

SERVITORS ARE ARTIFICIAL ELEMENTALS created by a magician, mystic, sorcerer, or Vampyre that are programmed or attuned to a specific purpose and goal. For centuries humanity has created servitors through pure intent or simply by action. Some mortal magicians chanted or visualized a specific energy or purpose until there was adequate energy for the elemental to manifest. Servitors may be added to items to create magickal weapons, sigils, technological wonders (such as robots or even computers), or even words.

Others forms of servitors include the golem in Jewish folklore of the Czech Republic or the Homunculus of alchemy. These corporeal representations are charged

with the spirit of intent and desire, energy manifested and infused into an object. Yet some servitors have no corporeal counterpart and remain in the astral as simply an idea for force. Much to the surprise of the Immortal, many humans create servitors and do not even realize what they have done. For the Awakened being, it is important to master this technique.

Strigoi Vii have Their own process of creating servitors, which is attuned specifically to and born from the very essence of Our Current. This system of management and creation can be compared to the servitors of mortal mystics or other Awakened beings. Yet they cannot be controlled by anyone who is not attuned to or born from the Current. If they are not maintained, most servitors are dependent on the life force of either the host or another individual for whom they are created or one they feed on in a format similar to psychic vampirism. For best results Vampyre servitors require the skill of creating and charging Vampyre Sigils, thus perfectly suited as a core skill for the Azraelle. The creation, maintenance, and evolution of servitors is something that is done with a

cocktail of Will, intent, Prana or the "Blood of the Vampyre," and a touch of Sorrra. Servitors can be used for benevolent or malefic purposes, depending on the intent they are programmed with.

What must be known first and foremost in dealing with Strigoi Vii servitors is that if they are imbued with Sorrra, they are attuned and effectively a part of the Current of Elorath. This results in the reality that they will always go in the interests of Elorath first, before all else and any other programming. Humans and other Awakened beings can create as many servitors as they wish; however, the difference lies in the fact that a Strigoi Vii has the Current of Elorath going through Them, so any servitor created with Their spirit is automatically attuned to the Current, even more so after the Rite of Transformation. If a servitor is created to harm a member of the Family, it will simply not work, or if it is used directly to oppose the Family, the servitor may, instead of following its programmed task, turn on its creator. Thus a Strigoi Vii servitor will *never* cause harm or attack another Strigoi Vii, no matter how strong the programming.

More advanced and successful servitors can survive the creator if they pass into the Second Death or can be bound to a human or animal effectively possessing them and creating a "familiar," giving that individual the purpose, tasks, and skills of the servitor. These entities become servants of the Will of Elorath and often come into their own, evolving into entirely different entities than originally conceived.

Creating a Servitor

For the purposes of this chapter, we will begin with the creation of a Minor Servitor, which is the simplest form of servitor. Higher Servitors are far more complex and require months if not years to give birth to, with many even evolving for centuries unless dispersed, destroyed, or extinguished. Some eventually even evolve into egregores or god-forms as they have in the past, moving on to other stories and fostering entirely different movements than one can imagine. Some Magisters of the Strigoi Vii theorize this is how Elorath was born, but that

is not the purpose of Our discussion here.

Creation of Minor Servitors first involves creation of a simple sigil and embuing it with intent and purpose. This should be like any basic sigil and will serve as the "skeleton" of the entity. This skeleton sigil is pictorial as Austin Spare, the "father of Sigil magick," called it. These entities for the newer creator should be simple and have a specific purpose. As the Vampyre develops Their skill in creating servitors, the entities that are created can become more and more complex and intricate. This is why such a creation as a Vampyre Servitor must be undertaken with careful planning.

Once the skeleton is created, it is wise to begin to fill the servitor's flesh with life. This is done with feeding the sigil Prana and Sorrra. This can take a period of time depending on the complexity of the entity, its purpose, and the goals intended. One should be able to create a simple servitor in a few days. Once the initial ceremony of creating the skeleton sigil has been completed, which should only take less than an hour, it must be fleshed. This is as simple as concentrating on the sigil and, as in

the Offering in Communion, feeding it life force. Eventually, the entity will begin to take form, and through results you will see it at work. Remember, it is essential that the servitor be maintained, fed, and if it gets out of control, destroyed.

Maintaining a Servitor

Maintaining a servitor is very important because, as vampiric entities, they cannot survive without infusions of life force from other entities; they cannot generate any on their own. They can either be dependent on the energies of their creator or feed from the life force of a target's energies, or randomly go out and feed. This can be dangerous because a servitor who is not maintained can be a drain on anyone it encounters unless it lies dormant or is destroyed.

Another and greater concern for maintaining a servitor is how We treat them. Like any of the less evolved animals, such as dogs and cats, if you treat them well and give them attention, they will in most cases respond in

kind. However, due to Our limited view of the universe and closeness to human perceptions, which is much more linear and hierarchical, they often will gain their own sentience and will, thus turning on their masters. This is often called the Frankenstein syndrome in esoteric circles.

We must see Vampyre Servitors as forms of energy; and energy, when woven together for a specific purpose such as life, evolves on its own. Thus, it is most advantageous and wise to see Our servitors as living beings, who have the potential to evolve beyond their original programming. We have seen this in countless science fiction and horror stories, from *Frankenstein* to *2001: A Space Odyssey*. These entities start with the cocktail of their own personality; instincts, Will, and Karma, however, will evolve on their own over time and are in effect a magickal child of sorts and must be cared for as such. Many times servitors will evolve beyond their initial programming and become their own entities if not destroyed, bound, made appropriately, or controlled properly.

Binding a Servitor

Binding a servitor involves the advanced and complex ability to create a subtle prison for entities and beings through the sheer Will of the Vampyre. This is an extremely important portion of managing Servitors. Binding can be to a specific location or item either in the corporeal or in the subtle realities. Binding is very different from banishing; it requires a strong intention and a high investment of life force and Will for more powerful entities. Lower entities such as subtle parasites can easily be bound, while beings with self-awareness and free will are much more difficult. Corporeal components of the ritual can be used, but are not necessary if the Vampyre has enough focus and skill in the more subtle realms, especially with visualization.

At the core of this technique is accepting the reality that binding is completely a force of Will, is very aggressive, and is all about the control of one being over another. Most effective bindings work for the weakest of subtle energies such as etheric parasites. These can be bound in

a phylactery, which is a physical container that has been charged and named with corresponding etheric and astral equivalents. The danger in binding is that, for whatever reason, if the entity gets loose and understands the concept of resentment, it can become hostile like a zoo animal escaping from a cage. So it is wise not to try to bind an entity which has a stronger will than your own, or it will possibly seek revenge, possibly even attempting to place a bind on you.

Since binding requires tremendous focus and large amounts of energy, sigils are excellent tools. This can be used as a "seal" for the phylactery or magickal prison created or as an anchor to a specific place.

Most effectively, binding is useful placed on opposing entities, individuals, or those who are consistent threats. For example, binding an enemy who is hostile to you can be done with a poppet (a doll). This physical representation should be embued with harvested life force from the named and as a multilayered physical, ethereal, and astral representation. Then through ritual, beginning with ceremonial techniques in the corporeal,

you can echo out the actions to the individual and seal it with a sigil. This should prevent them from specific actions, especially if they are hostile to you or others you choose to name in the sigil.

Subtle entities should simply be bound to a sigil or a phylactery, and this should only be done if they cannot be destroyed or repulsed permanently. For example, subtle parasites and discarded servitors are prime examples of subtle beings who should be bound. More advanced subtle entities will require many more resources and, at times, call for more than one Vampyre to perform the working to raise enough Prana and Will to effectively force the binding.

What is important to note is that bindings are only used for a last resort and not something to be taken lightly. This is especially due to the fact that they must be maintained and watched over. Even the most powerful bindings only last for a period of time and eventually weaken and break down. Entities with strong wills who are aware of what is going on will seek to always escape their bindings and, as mentioned before, will seek out

their imprisoner and extract revenge.

Bindings can also be beneficial; for example, binding a servitor to a talisman or magickal tool can give it more life and empower the item. Especially if the servitor is designed to be willing to do so and has a purpose. Such items, even after their corporeal component has been destroyed, can be carried after the First Death. This is why so many ancient cultures bury items with their dead. These talismans and consecrated tools can of great value to the Strigoi Vii, other Awakened beings, or for beloved Black Swans. Some can even be used as gifts and protective or motivational tools. Such items are often called magickal items and can include chalices, talismans, amulets, clothing, canes, hats, boxes, or containers. The servitor bound to the item gives it life and name.

Chapter 12

VAMPYRE FETISHES

There are two types of festishes for Vampyres: magickal fetishes and sensual festishes. Do not confuse the two.
—Master Maelle, Grand Magister of the Ordo Strigoi Vii

VAMPYRE FETISHES ARE NOT what one might think of as a "sexual fetish"; these fetishes are actually similar to "magickal fetishes," which are corporeal objects that are infused with magickal energies or properties such as talismans, amulets, rods, books, staves, chalices, bells, or weapons.

The concept of fetishism in a spiritual sense was originally used by the Portuguese to refer to objects of religious cults in West Africa. Similar concepts also manifested in almost every religion in the world with such examples as in Ancient Egypt of talismans and amulets, the Holy Cross in Christianity, and poppets in Vodou. Ingredients, or elements, of a fetish can include blood, bone, claws, feathers, gemstones, water, plants, wood, skin, and hair.

What is most important to realize is that these tools for the Vampyre Magician are not just symbols and focuses, particularly on the Dayside perspective. In the Nightside, they function as a carrier which works within the Web of Wyrd to weave and transfer energies. From the Twilight perspective, unlike normal ritual items used by ritual magick and in witchcraft, these are infused with the Current of Elorath, making them specifically useful in Vampyre Magick. They not only are used to direct Will and energy manipulation, but also to direct the Current itself, and so they are a powerful focus and possess symbolic values. Most fetishes are made of materials that

amplify energy, and are easily able to generate many links of energy.

Fetishes are usually simply made by an individual using the object repeatedly, and thus many links will be made between the user and the object. However, a fetish consecrated and attuned can hold more links and thus can be infused with greater qualities and charged to a higher level. A properly attuned Vampyre Fetish is infused with three levels of energy, including life force, energy of the Current, and that of its user. Of course, knowing how to use the item is very important, and those initiated into Strigoi Vii will find greater use from Vampyre Fetishes than someone who is not.

Fetishes that were made of materials which were once alive, such as wood or bones, will be able to more easily have doubles created in the subtle reality. However, certain minerals, such as iron or silver, are of particular use to a Vampyre and can be used to create items such as ar'thanas which have a stronger astral counterpart.

Consecrating and attuning a Vampyre Fetish will amplify the links the item can immediately possess and

how much energy it can channel. For best results, it is beneficial to consecrate and attune an object with a specific individual Vampyre using it; thus, it becomes a sacred item of that individual. Some items can eventually even become a sacred relic within the Family. Such an item usually continues to be connected to the user if they ascend and the corporeal object is tied as a relic and bound to that user even if they Rise to become Undead. Thus a fetish created for a specific Vampyre will often have the Radiance, or signature, of its bearer within it.

If a fetish is corporeally destroyed, its essence is not necessarily destroyed in the subtle layers of reality. Such energies can be bound to a new item of similar shape through various rituals and energy manipulations.

Psychologically, attunement and consecration of a fetish work to help establish a bond with a specific item.

In the end these are only magickal tools. Like the corporeal body having a double, so to do magickal tools; thus, they will be able to be carried forth into the subtle reality.

Following are several examples of fetishes used within

the Strigoi Vii.

Magickal Weapons and Consecrations

These objects are used in many other systems of magick, including protection, directing energy, binding, cutting subtle energies, and as a symbol of power. Most Strigoi Vii have an *ar'thana* (known as *athame* in most mystical systems), which is a black-hilted magickal knife used for ritual and symbolic drawing and for manipulating life force. Many Vampyres, most notably Mradu and Mithu, always carry Their own consecrated ar'thana with Them for ritual use, utility, and even to cut Their own food in restaurants. The more They interact with and use Their blade, the more attuned it is to Them, as more links are forged.

The Ar'thana Consecration and Blade Blessing

This consecration will attune a specific blade to its user. This is often done during a Sanguine Mass, in which the

Undead are called forth to offer Their additional blessings and infuse the Current within the item. Psychologically and for energetic purposes, it is wise to cleanse the item of any energies before the ritual is begun so that it is spiritually neutral, unless the blade was specifically made for the user. This can be done with salt, incense, or liquids such as Florida Water.

Once the blade has been cleansed, it is time to begin the Communion. In the Invokation, state your intentions to consecrate and attune a new fetish. After your Offering, attune the blade by holding it above the altar to the west or leave it on the altar and push what remaining energies you have into it. Then upon the Recoiling a part of the Sorrra from the Strigoi Morte will enter into the blade. This will charge the item. Of course, naming the blade will be a powerful focus point for the item. An example consecration might be:

Oh Ancient Ones, I come forth this night to attune and consecrate a new Ar'thana. Hear me! For this is a fetish in honor of the Family and for the Great Work We together Pursue! Together we will forge this item into the

astral. Let this blade be the symbol of directing Our Blood, Our Source, Our Current, and Our Immortality.

Once consecrated, the blade will then be attuned with the radiance of the intended Vampyre it is for.

Wands

Unlike the blade, wands are used for directing Will and most often are made of wood or, for more precise uses, specific materials and crystals.

Grimoires

Also known as Magickal Journals, grimoires are covered in *Coming Forth by Day* as an important tool for ascension. Also included is a consecration of a grimoire.

Amulets and Talismans

These objects are often worn as jewelry, particularly necklaces or bracelets; they function with magickal

properties such as to bring luck, benefits, or protection to the wearer. Talismans are usually made from organic materials, and amulets from minerals or metals. They are often infused and bound with a servitor and thus manifest an identity and personality of their own. They can be made with preprogrammed intentions and are often attuned to and created for a specific individual.

Book Two

VAMPYRE SANGUINOMICON BOOK IV:

Liber MoRoii "Coming Forth by Twilight"

Beyond the mask of the Outer Circle lies the foundation of the Higher Mysteries. These reveal a Self that is evolving into a noble and elegant yet predatory being who is truly in agreement with the Laws of Nature and is the master of Civilization. Within the Higher Mysteries the Strigoi Vii is free to remove their mask of humanity, practice genuine Vampyre Ethics, and truly walk the path of Personal Immortality.

—Magister Dimitri to Calmae Raven, Summer 2002

Chapter 1

COMING FORTH BY TWILIGHT: THE MOROII ORDEAL OF THE VAMPYRE ADEPT

Twice each day a crack opens between night and day, Twice twilight slips through that crack.

It stays only a short time while night and day stand whispering secrets before they go their separate ways.

—Ralph Fletcher, *Twilight Comes Twice*

WELCOME TO THE *Vampyre Sanguinomicon Book IV: Liber MoRoii "Coming Forth by Twilight"* You now stand at the threshold of the Inner Mysteries of Strigoi Vii. The most profound difference between the Outer and Inner Mysteries is the evolution from the mortal-minded to the Immortal perception. The Strigoi Vii MoRoii is equipped to embrace Their primal nature: that of the elegant, evolved, honorable, and Noble Predator.

The MoRoii make decisions from a Twilight perspective and are in full contact with Their Higher Self. They may espouse convictions that seem bizarre or confusing to the mortal-minded; however, beyond the Principles of the Black Veil, the MoRoii Strigoi Vii are answerable only to Their own survival and success toward attaining Immortality of the Self. The Vampyre disassociate Themselves from the ideology of the prey-victim mentality so common amongst the mortal-minded both spiritually and mentally, and adopt the perspective akin to a predator. The MoRoii have begun to fully actualize Their potential for Immortality of the Self.

The word *MoRoii* is derived from the term for spirit,

ghost, or vampire in Romanian folklore. In Croatian the word *mora* means nightmare; therefore, the MoRoii sometimes are known as *Mora* within the Family in regards to Their focus on astral work and Dreams. The feminine of this word is *Moroaicä*. In Romanian mythology, the MoRoii are sometimes described as a sort of phantom that rises from the grave to draw energy from the living. In folklore, MoRoii are often unbaptized children or the offspring of two Strigoi.

These and other myths have inspired our use of this term to describe the final level of ascension within the Outer Mysteries of the Strigoi Vii. Ascension to Vampyre Adept is the foundation of formal initiation into one of the Trinity Currents of Elorath and the last step before pursuing initiation into the Inner Mysteries. Once the Strigoi Vii has completed the MoRoii ordeal, They gain the opportunity to pursue the deeper and more profound Higher Mysteries.

The MoRoii has mastered the Outer Mysteries and now focuses on achieving a balanced Twilight. They have gained experience with lucid dreaming, astral projection

(also known as Flight), dreamwalking, Apotheosis, Predatory Spirituality, and the Advanced Arts of Vampyrism. In order to achieve a true balance of Twilight, the MoRoii must possess a solid foundation in the Corporeal Dayside and the Ethereal Nightside.

At the heart of the MoRoii Mystery is a true and genuine personal evolution from the mortal-minded mentality to that of an Immortal. This involves completely bidding farewell to unverified gambles with one's life, serious disengagement from mass media brainwashing, and an active commitment to the preservation of the Temple of the Self as demonstrated by actions such as totally abandoning unhealthy personal habits. The MoRoii should also be dedicated to preserving and bettering Their Corporeal Dayside world by living in an ethical and nobly responsible fashion and acting to further the quality of corporeal life for Themselves and Their loved ones. The MoRoii should practice personal mastery of the Dayside principles while planning for the possibility of an Immortal future. The MoRoii is a fully mature Vampyre as They embrace Life in a consciously positive manner

largely unknown to the mortal-minded.

Ronin, of course, are welcome to read this volume and test and experiment with the teachings it contains. Ronin who feel satisfied with Their own Zhep'r then can testify to "Having Come Forth by Twilight." Strigoi Vii who wish to have Their mastery of this important level of ascension formally recognized within the Family may, as with the Jahira and Calmae Ascensions, submit a written testimonial to the Synod. As one Strigoi Vii Magister stated, "If you meet a Strigoi Vii Vampyre Ronin who has truly Come Forth by Twilight without formal initiate it will be obvious in their actions and knowledge." Since Strigoi Vii is an inwardly oriented system, the vast majority of Ronin who have achieved mastery of these mysteries will never try to flaunt Their achievement, nor require outwardly centered approval from others.

Some MoRoii have the makings of potential Magisters. However, it is important to note that formal validation of this ascension is necessary before the MoRoii or Ronin who have Come Forth by Twilight can pursue the path of Magister within the Scale of Ascensions and Ordeals of

the Strigoi Vii. Hence, many Strigoi Vii, even those who consider Themselves Ronin, choose to request that the Synod formally validate the MoRoii Ascension.

The MoRoii seek to align Themselves with the great thinkers of the world and look toward achieving mastery and enlightenment similar to that of Plato's "philosopher-kings." The MoRoii may wish to closely study and emulate the great philosophers of history, such as Socrates and Plato, Hypatia, St. Thomas Aquinas, Thomas Hobbes, Bodhidharma, Pascal, Lao Tzu, Mary Wollstonecraft, and many others who exhibit the nature of the Immortal—minded life.

The MoRoii is fully dedicated to Immortality of the Self and has chosen it as Their primary focus in life. They not only wish to survive, but to *thrive*. Without the foundations of the Dayside and Nightside, no True Vampyre can Come Forth by Twilight, nor have the stamina for personal Immortality or individual Nobility. The True Vampyre is free of the Culture of Distraction that permeates the mortal world. Awakening to one's True Vampyre Nature is to Awaken from harmful

distractions and completely embrace the opportunity for Immortality.

The remaining Strigoi Vii texts beyond this book will be privately disseminated within the secret mysteries and teachings of the Ordo Strigoi Vii. MoRoii are welcome to aspire to join this order and be formally initiated if They so choose, yet They must make an *Oath of Fealty* to the Family and go through the Rite ofTransformation to be formally recognized as a Magister.

The Markers of the MoRoii Ordeal

The markers of the MoRoii Ordeal include:

First:Apotheosis and Immortalist

At the very core of Vampyrism is the drive to achieve Immortality of the Self. Apotheosis is the core of this concept and is about aligning oneself with the concept of personal divinity and deification. This marker is an essential step of ascension in that the individual sees no other god before themselves and their own ego.

Second:Equilibrium of Twilight

This rests upon mastery of the MoRoii skills and the comprehension and application of the Dayside and Nightside elements of Strigoi Vii. Twilight is not a static condition, but rather one that must be constantly maintained and explored. The initiate of the MoRoii Mystery must have the courage to face this eternal challenge. They can never neglect Their Dayside or Nightside, for once that balance is gone, so is Twilight.

Third:Awakening to Predatory Spirituality

This is one of the most difficult and profound steps of personal evolution. The Predatory Spirit must rise and be freed. Only within Twilight can this primal force be fully released. The MoRoii must learn to fully embrace Their predatory nature.

Fourth: Freedom in the Astral

This is an absolute requirement for genuine ascension and understanding of the MoRoii Mysteries. At the core of

Touching the astral is lucid dreaming, followed by Flight and dreamwalking. Only within the astral is the Strigoi Vii truly liberated, as mortal-minded moralities, inhibitions, and barriers that exist in the corporeal world are simply not present. There the Strigoi Vii can fully realize Their potential and behave as a truly evolved Spiritual Predator, utilizing the skills They learned in earlier levels of ascension.

This astral freedom comes with associated power and responsibility. In the Dayside and corporeal worlds, the Strigoi Vii is established in conventional morality and the Black Veil. In the astral plane, the Strigoi Vii has the opportunity to Ascend and rise as a true Divinity of the Self through an entirely new perspective, which must be responsibly practiced and mastered. With this newfound freedom, the Strigoi Vii is able to embrace the fundamentals of *Nomaj* (Strigoi Vii Sorcery), as They can actively touch and interact with the *Web of Wyrd* and navigate the *Labyrinth of Kaladra*. These are the interconnecting astral webs and the universe of links between all things corporeal and Spiritual. The Web of

Wyrd can be manipulated in accordance with properly applied Will and Sorcery. As part ofTheir evolution of Zhep'r, every Strigoi Vii must eventually tread the sacred paths of the astral Labyrinth of Kaladra. These concepts are the foundation of all Sorcery of the Inner Mysteries and will not be further explained here.

The Rite of MoRoii

The Rite of MoRoii is the affirmation of success in and absolute understanding of the markers of the Twilight Condition. It can be done in group ritual as an in-person testimonial before a Magister in good standing with the Synod. Alternately, the Rite may be performed as a solitary ritual and a written testimonial sent to the Synod for validation (if the Strigoi Vii is an active member of the Current of Elorath). Ronin are welcome to validate Themselves; however, self-validation does not provide formal recognition of initiation within the Family.

The Rite of MoRoii can be performed during a Sanguine Mass on one of the Festivals or in ritual during the Dark

Moon. However, as the Strigoi Vii Adept is embracing sorcery and moving into a world of Their own creation, They need not strictly adhere to the festival structure. Thus the MoRoii ritual can be effectively performed at any time. Those actively participating in the ritual should be of equal or higher levels of initiation as the MoRoii initiate, but witnesses to the ritual may be of any level of Strigoi Vii initiation. The initiate performing the Rite should prepare Themselves with all the tools of the Sanguine Mass. Traditionally, for the Rite of MoRoii the speculum should be a black bowl or vessel filled with water. This is to represent the primal waters and the Mirror reflection of the world, as well as the Mirror Gate into the deep astral realm.

The Twilight Oath

Ancestors, Hear Me Now!
I, (Sobriquet), *come into this Sanctum of my own free will, to stand before my Sorors and Fraters, in love and loyalty, with the full intent of reaffirming my Oaths of*

Prospectii, Jahira, and Calmae, thus entering into the Twilight of the Strigoi Vii Mysteries.

This Ascension is my testimonial to the reality of the astral realm, Predatory Spiritualism, and Apotheosis. With this Ascension I embrace the Principles of the Bellah Mora. I dedicate myself to my personal Quest for Immortality and freedom from mortal bonds.

I have been touched by the Ancestors in sacred Communion and in my heart know I stand here proudly amongst Family!

I vow to become a shield in defense of the Family.

I vow to be a sword to divide Truth from fallacy.

I vow to be a pillar of strength, passing on the Mysteries of Strigoi Vii to those who hear the Calling of Our Quest.

Does anyone oppose my Ascension? Speak here and now!

Thus, I now declare myself MoRoii (sobriquet) of the Strigoi Vii.

Chapter 2

PRIMAL SPIRITUALISM

To the enlightened there is no god and no devil, just you and the universe.
—Magister Dimitri

THE TRUE VAMPYRE ADEPT is by nature an evolved, elegant, and primal, yet Noble Predator who is very much as in touch with Their animalistic primal nature as well as master ofTheir civilized conditioning. The core of Predatory Spirituality is to be in touch with one's primal nature, destruction of the victim mentality, and acceptance of the laws of nature: that there is no higher

law than survival. Awakening the Primal Spirituality is the most difficult barrier the True Vampyre must overcome in order to truly Come Forth by Twilight. Being an evolved predator to the Vampyre Philosophy is far beyond physically harming, torturing, or abusing humans or animals. To be Truly Adept in Vampyrism, one must fully and completely accept this fundamental principle to Rise into higher levels of Zhep'r.

Without the predatory and primal perspective, Zhep'r is simply impossible, and those who remain bound to their mortal ethics cannot fully embrace their nature. There is simply no other source of energy that is as efficient, refined, and potent as human life force, and this is the fuel of Immortality. Few of those who come to the Mysteries of the Family have the courage, strength, and Will to genuinely embrace the concept of Predatory Spiritualism. The MoRoii who fully accepts Predatory Spiritualism must move beyond the human perceptions and ethics with which They have been raised. The Key to Zhep'r beyond Coming Forth by Night is Awakening and realizing the primal Predatory Spirit within.

Note: What one must realize is that the Predatory Spirit from the Vampyre perspective does not mean that one should be a violent criminal who preys on others. It is a metaphor for the will to survive, to embrace the primal nature, and to thrive beyond the barriers of the limited perceptions which society has conditioned us to believe and put our faith in.

The Predatory Spirit

The Predatory Spirit and attaining the Dragon's primal perspective are the foundation of the Immortal Mind. From the Dragon's perspective one can reawaken the dormant survival instincts lost in the conditioning of civilization. This primal spirit brings forth natural survival skills which lie within the reptilian brain. A single human body alone does not generate enough refined life force by itself to fuel the higher levels of Zhep'r. Without harvested human Prana, the Vampyre cannot raise the necessary energies to make Offerings to Our Ancestors in Communion and fuel *Vampyre Magick* to defeat the

Second Death.

This mindset and perspective in nature is the historic dividing line between predator and prey, ruler and servant, immortal and mortal-minded. The Vampyre Adept no longer accepts the role of prey and realizes that survival of the fittest is the highest law of nature, which is no different in human society.

Primal Nobility

From the Dayside Perspective, Primal Nobility is an ideology in which the Vampyre takes example and inspiration from rulers and the noble apex-predators of the wild, such as the lion, tiger, hawk, wolf, bear, and many others. These creatures are the ultimate predators and lords of their realms. The True Vampyre radiates an aura of mastery that is projected from every element ofTheir Self, even in the most dire and challenging circumstances. Predatory Nobility for the Strigoi Vii involves seeing Themselves above the food chain and fully embracing the reality of that position. However, the Noble

Predator accepts the doctrine of noblesse oblige and does not use Their mastery to torment or torture, only to ensure Their spiritual survival.

As the lion lives in the jungle and hones its instincts in accordance with the laws of survival, so does the True Vampyre. The Vampyre, however, lives within the jungle of human civilization. To survive in this jungle, the Vampyre must look to the most successful members of human society as exemplars. Success in the human jungle depends upon one's wits, intelligence, enduring spirit, and creativity. Some examples of those who have succeeded in human society through Predatory Nobility include Julius Caesar, Cleopatra, Benjamin Disraeli, Alfred Hitchcock, Margaret Thatcher, General Patton, Oprah, Napoleon Bonaparte, Queen Elizabeth I, Thomas Edison, Winston Churchill, Eleanor Roosevelt, Stanley Kubrick, Alexander the Great, even Bill Gates, and many other notable historical and contemporary figures. One modern example of Social Darwinism on a Dayside level is the founder of Facebook, Mark Zuckerberg as seen in the film *The Social Network*. Taking on the mindset of

Predatory Spiritualism means achieving mastery of the Dayside principles and thriving in the jungle of humanity by only bending the laws of society, where many love and revere them, and not breaking the laws overtly.

Predatory Spiritualism

The Dayside philosophy of Predatory Spiritualism is akin to Social Darwinism. From the perspective of the Strigoi Vii, it is obvious that nothing and no one is created equal. As Charles Darwin noted, variation abounds in nature as well as the human world. Organisms that possess variations most favorable to their survival will thrive and pass those advantages to their offspring. Of course, within human society the concept of "favorable variation" is much more complex than within the animal and plant kingdoms. Moreover, humans have the ability to adapt to their circumstances and either change inherent detriments into advantages or hone latent gifts into powerful tools of mastery.

The most successful humans are those who are able to

both utilize their inborn talents and develop skills that prove them superior to others. Consider professional athletes who are born with a superior body type but must train assiduously to develop their skills. Or Stephen Hawking, who is possessed of a genius level intellect, yet suffers from ALS (amyotrophic lateral sclerosis). He has survived beyond all predictions for his life expectancy and is one of the most brilliant and groundbreaking physicists in history. Best-selling writer Stephen King endured years of discouragement and rejection slips until he published his first novel. The Noble Predators of the human culture succeed through inherent advantages, innovation, cunning, overcoming challenges, determination, and constant hard work, just as the predator must do in the wild.

Spiritual Immortality

From the Nightside Perspective to fully Awaken the Vampyric Condition of Zhep'r, the shift to a primal survivalist mentality must take place deep within the

psyche. This Awakening must be done in order to fully mature and have the necessary skills for achieving spiritual immortality. Many un-Awakened Strigoi Vii will naturally embrace the characteristics of Their primal nature and understand the necessity of Vampyrism without training. However, this is far from perfect, and the purpose of the convergence of the Family through the Order is to achieve a conscious collective Awakening and a think tank to further this nature in a way never done before. For others, embracing a primal viewpoint seems harsh, selfish, or out of balance with the morality of modern society. Shouldn't we all produce enough life force on our own to live a fully functional life without tapping the energy of others? The answer is yes, we all do produce enough life force for a short period of time. However, it is not enough to sustain cohesion of self-awareness when the corporeal body ceases to function.

At some stage, after the corporeal First Death, the consciousness will become disembodied, without a living, breathing body to produce Prana. The human body is an energy-producing machine and is our consistent source of

energy. Even before the First Death, those Vampyres of higher Zhep'r require far more energy than the mortal body can produce, and They cannot fuel offerings in Communion, achieve higher levels of astral projection, or be used to mold various applications of sorcery that We require for survival as disembodied entities. All such actions increase Our Zhep'r and, therefore, help Us stave off the Second Death. When We Ascend of Our own efforts to defeat the Second Death, it is the result of Our spiritual vibration being very high, so We must learn to store massive amounts of life force to keep the subtle self-awareness and cohesiveness without a corporeal body. Without the Arts of Vampyrism We simply cannot achieve cohesion, and We will enter what is known as the Dream Matrix and face the Second Death. In short, We are not satisfied with producing just enough energy to survive. We absorb enough energy to *thrive* and advance Our evolution!

The best part is that this is not illegal, nor will it be; it is, however shunned by mortal-minded science as a point of fiction, and few would even believe such a possibility to

be true. The True Vampyre wishes for this to be true and is not daunted by those who disagree or disbelieve; in fact, the True Vampyre does the opposite and promotes the idea that it is not a possibility.

Modern medicine is no stranger to the practice of replacing, modifying, and enhancing parts and systems of the human body. Doctors replace joints, transplant organs, and perform blood transfusions daily. In light of this, the practice of Vampyrism should appear just as sane, reasonable, and useful as any human who opts for a necessary fluid transfusion or organ transplant. A key marker of evolution is finding and utilizing tools to advance and enhance life. The Vampyre is not only interested in enhancing their corporeal life, but is also devoted to advancing their *eternal* life and personal Immortality!

The Prey Mentality

The Prey Mentality is the concept associated with prey animals who are genetically programmed to accept their

fate in the jaws of the predator. This is the nature of the food chain.

Their survival instincts are drowned and dulled by the comforts of human society and by mass media. They simply exist, being brainwashed by the opiates of television and other forms of mass media. In the time since the great wars of the mid-twentieth century, technology has provided such conveniences as mass-produced and inexpensive food, affordable and comfortable accommodations, and much improved medical care. Long gone is the need to go into the forest to hunt game or into the field to harvest food by hand. These luxuries trigger the reflex in the mind of most humans to no longer fight to survive. As a result, they have become more accepting of the prey mentality.

Ethics of the Noble Predator

For the Strigoi Vii, the ethics of Vampyrism come down to *intent and action*. The True Vampyre, educated in the social benefits and moralities of human culture, never

harms humans or animals physically. Our intent is to further Our own evolution and personal Immortality, not harm Our Source. We embrace Our role as We embrace Our Primal predatory nature without breaking the law or endangering Our corporeal existence. The evolved Vampyre quickly learns that drinking blood is a risky and inefficient form of Vampyrism to satisfy our Zhep'r, often seeing it as no more than a sexual fetish. Vampyres scoff at taking part in illegal or socially reprehensible activities, or directly involving the fragile and unestablished Dayside minds of minors in True Vampyre Mysteries. Such acts only limit Our kind within human society.

It is possible that the mortal-minded may perceive Vampyre ethics as often contradictory and hypocritical. Although most mortals profess to value human and animal life, they secretly still see themselves as superior to others and pretend to show equality amongst each other in the games of political correctness. Many mortals who claim to espouse brotherhood/sisterhood would at first deny, and then not hesitate to sacrifice, a fellow human if their own survival was on the line. Some of the

most strident animal and environmental rights supporters selfishly engage in activities that directly or indirectly harm the ecosystem. Many so-called "humanistic" organizations, have openly or covertly supported genocide, oppression, rape, torture, and imperialism. Mortal nations that publicly claim to respect personal freedoms and social justice nevertheless invade and colonize other nations whose governments do not agree with them or who lack the military strength to defend themselves. The True Vampyre rejects and is contemptuous of this self-serving Jekyll and Hyde mentality and sees reality as survival of the fittest. We are self-actualized beings who act responsibly and do not engage in self-delusion. We are evolved Noble Predators who never kill, torture, or harm other beings for pleasure. Instead of denying Our role, We embrace and accept Our place in the hierarchy of living things. Nature does not embrace the concept of political correctness; it only sees survival of the fittest.

To the Vampyre, humanity is a virtually unlimited Source of Prana, especially in these modern days with

billions of humans generating a massive field of refined life force over the planet. In the food web of life, the Vampyre must harvest the subtle life energy radiated by humans but also must transcend to a new set of ethics and morality in order to achieve an advanced evolutionary state through spiritual focus and practice. The Vampyre was born and raised in human culture with human origins and experience. Yet the un-Awakened Vampyre has always possessed the potential. Even before Their realization of Their True Nature, They may have felt "different" from those around Them in a deeply profound way. The path of Zhep'r for the Vampyre includes fully exploring the depths of this difference. This evolution can be accomplished within the confines of mortal civilized society. The Vampyre is wise to apply untrammeled Predatory Spiritualism on the etheric and astral levels of reality alone and wear the mask of human ethics and morality in the corporeal realm whilst still recognizing Their Primal Spirit.

Summation

In conclusion, the Vampyre accepts Their role as a Noble Predator of the mortal-minded. We refuse to engage in the self-deluded elements common to the mortal-minded mentality. The True Vampyre, looking through the Eyes of the Dragon into the Mirror, is only genuine once They embrace Their Noble Primal Spirit.

Chapter 3

APOTHEOSIS: SELF-DEIFICATION

Wilt thou love God as he thee? then digest, My soul, this wholesome meditation, How God the Spirit, by angels waited on In heaven, doth make His temple in thy breast. The Father having begot a Son most blest, And still begetting—for he ne'er begun—Hath deign'd to choose thee by adoption, Co-heir to His glory, and Sabbath' endless rest. And as a robb'd man, which by search doth find His stolen stuff sold, must lose or buy it again, The Sun of glory came down, and was slain, Us whom He had made, and Satan stole, to

unbind.' Twas much, that man was made like God before, But, that God should be made like man, much more.
—John Donne, "Divine Sonnet XV"

Tat Tvam Asi.
(Thou Art That).
—Chāndogya Upaniṣad

ONE QUESTION HAS LONG been used as a test amongst Vampyre Seekers wishing to distinguish between genuine Potentials and curious mortals. This question is simply, "Do you wish to be Immortal?" Without fail, the mortal-minded will respond in the negative. They may offer a number of justifications for their response, ranging from "I couldn't stand to see my friends and family die" to "I would get bored" to even "Death is a natural process."

However, the subtext behind all these answers is the same: the mortal-minded worship death and simply do not have the capacity to conceive of, much less embrace, the possibility of Immortality. Like sheep, they would

rather meekly “go gentle into that good night” and dare merely to hope that an omnipotent deity might grant them a semblance of continued existence according to their religious beliefs. Some mundanes will even confess that they have no wish for an afterlife; they want only to cease existing in their current state or to be reborn as a completely different person through Reincarnation.

The True Vampyre *always* strives for personal Immortality of the Self. They align themselves with divinity, or *numina* (from the Latin). The True Vampyre is the god/dess of Their personal reality and celebrates the Self and worships Themselves as Their own god; that is one reason the mirror is a powerful symbol in Vampyrism. There is no greater purpose than the Survival of the Self. Once the complete Self is gone, there is no free Will, no perception, and no Zhep'r. Therefore, exaltation and preservation of the Self is the utmost priority for the Strigoi Vii. Moreover, by accepting Their personal Divinity, the True Vampyre also fully accepts Their rightful place as the most evolved of all living beings and finally casts off all mortal-minded bonds in celebration

ofTheir True Divine Self.

Apotheosis

The Strigoi Vii furthers the Quest for Immortality of the Self with the process of Self-Deification or *Apotheosis*. This term comes from the Greek word *apotheoun*, meaning "to deify." The Latin word *dieficatio* and the Italian word *gióvino* both mean "to be made divine."

Apotheosis can also be seen throughout history in ancient and modern "imperial cults." For example, the Ancient Egyptians initially saw the Pharaohs as sons of the goddess Hathor and later as mortal incarnations of the god Osiris. In Roman legend, Romulus and Remus, the founders of Rome, were the sons of a god. The Ancient Romans believed that their Emperors would ascend to godhood upon their death. Even during their lifetime, they were often worshipped as divine by their subjects and became the centerpiece of state religions. During the Middle Ages in Europe, kings were believed to rule by Divine Right; they were supposedly chosen by

God and therefore were God's representatives on Earth.

Within the mysteries of Strigoi Vii, Self-Deification is a matter of worshipping the Self above all else. In order to achieve Apotheosis, the Strigoi Vii must be entirely free from traditional mortal-minded religious faith and belief. The first commandment appears in Exodus in the Judeo-Christian Bible as "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; Do not have any other gods before me." The True Vampyre knows that They have brought *Themselves* out of the slavery of the mortal-minded mentality; moreover, to the Strigoi Vii the Self is the premier deity above all else! The True Vampyre achieves personal godhood by Awakening to perceptions which are the breath of the Promethean fire of the Inner Dragon God. The Vampyre is free to align Themselves with Their own perceptions of divinity.

Beyond faith and belief, there are some other concepts that are key to understanding Apotheosis and Self-Deification.

Dharma

Dharma is a concept that comes from Indian traditions and is a core notion within the more advanced mysteries of the Strigoi Vii. It is linked to the concept of Karma, but this link has frequently been forgotten or outright ignored by modern Western culture. Dharma is the equivalent of the Tao in Taoism. The term *Dharma* loosely means "one's righteous duty" and is the focus of understanding the "Higher Truth," akin to hearing the whispers of one's own Dragon Within.

Those Vampyres who choose not to embrace and listen to the Higher Self are simply subject to the self-imposed limitations and curse of the Khaskt and will never achieve personal self-aware Immortality. Dharma is a profound purpose and is first expressed within the Current as one's Calling to the Mysteries. One example is that for some Vampyres, being True is responding to and mastering a Calling, a specific Current of the Trinity. In most general terms, Dharma is simply understanding and accepting one's purpose.

In a mundane sense, following your Dharma is the quest to understand your own life path and purpose. One example in Western esoteric studies is Aleister Crowley's concept of the *TrueWill*, upon which he elaborated in his novel *Diary of a Drug Fiend* and other writings. Crowley believed that every person has a genuine calling in their life and that it should be everyone's ultimate purpose to discover and follow their True Will. A life lived without realization of one's True Will is, according to Crowley, a life full of quiet desperation, anomie, and apathy. Those who have not discerned their True Will often despairingly turn to self-destructive activities and habits. They are not true to their own nature and thus not True Vampyres. Obviously, the majority of the mortal-minded never succeed in discovering or following their True Will. Part of Zhep'r is the search for one's true purpose and therefore one's True Divine Self.

Karma

Karma is often also misunderstood in Western culture

and is sometimes rather misinformed, embraced, and redefined by many new-age philosophies. The Strigoi Vii understanding of Karma is more akin to the original Hindu concept than the Three-fold Law of the Wiccans, which ignores Dharma. Deleterious or "negative" Karma results from not realizing or adhering to your Dharma. For the Strigoi Vii, a prime example of negative Karma is denying one's natural potential. Simply doing so is ignoring the opportunity for Zhep'r and Immortality. Some who are of the Current nevertheless choose not to embrace their nature due to fear, lack of will, or other reasons of their own, ignoring their potential. These individuals cling to their mortal-minded perspectives and truly do not have the endurance for the Path of Immortality.

Luck

Luck is at best a mortal-minded concept followed by the True Vampyre as a part of the mortal's Culture of Distraction. Nothing happens by pure chance. Things that

appear lucky only occur due to hard work or opportunistic behavior. An “unlucky” situation can most always be manipulated in order to achieve a positive outcome. What is perceived as luck often results from a concerted application of Will, whether that Will be of the individual Vampyre or of the Family as a whole.

The Left Hand Path

The Left Hand Path (LHP) is a spiritual perspective in which the individual seeks to attain personal godhood and worships the Self above all other divinities. The opposite of this is the Right Hand Path (RHP), which involves servitude or worship of a deity. Those within the perspective of the Left Hand are individualistic and come from many paths. The most obvious of these is LaVeyan Satanism, but various forms of Buddhism and even Gnostic systems of early Christianity can also be considered from the Left Hand Path. Aleister Crowley's magickal system ofThelema is also categorized as LHP. One of the best explanations of LHP is Aleister Crowley's

dictum: “Do what you wilt is the whole of the law. Love is the law; love under Will.” A common misconception regarding the LHP is that its followers actively wish and/or practice harm upon others. This is untrue! Many practitioners of LHP-based magick choose to perform healings and beneficial workings for others and may engage with humanistic causes in their Daysides.

Summation

For the MoRoii these varied individuals have the potential to become distractions from the path of Zhep'r and Apotheosis. The True Vampyre focuses on Their own personal evolution and divinity of the Self and does not become pulled into the drama that abounds amongst vampire-obsessed mundanes. The MoRoii should strive to see these individuals for what they are: sources of Prana and amusement for the Strigoi Vii and no more.

Chapter 4

THE VAMPYRE MIDDLE PILLAR

To those who feel the call to make this effort, comes the Order with a series of pictures, symbolic of the growth of the soul to new life. The meditations given...are designed to lead the mind toward ideas which will assist in self-knowledge—universal impersonal ideas which each must find in his own way—"the secrets which cannot be told save to those who know them already."

—Israel Regardie, *The Golden Dawn*

THE VAMPYRE MIDDLE PILLAR technique is a variation of a meditation that was used by the Hermetic Order of the Golden Dawn and discussed in the book *The Golden Dawn* and other publications by Israel Regardie. The exercise presented here is the Strigoi Vii version employed within the syllabus of the OSV. The Middle Pillar is used to know your Self and learn about and control the mind and body, thus controlling the energy within your body. Most importantly, it focuses on grounding and centering of the Self, which allows you to build consecrated energy centers in the body.

The Principle of Vibration states that "nothing rests and everything moves." Every form of energy actually vibrates. Modern science states that everything is composed of vibrations, from subatomic particles to the most complex collections of corporeal matter. Many contemporary scientists believe that the fundamental structure of the universe can be described as an assembly of vibrating strings. The Principle of Vibration was known as far back as Ancient Egypt where there was no differentiation among science, religion, and magick. Even

whilst talking, you feel the vibrations of your chest. When concentrating speech into a specific part of the body, that portion of the body vibrates more intensely. If you concentrate enough on one portion of the body, it will focus the vibrations. The Middle Pillar exercise thus makes use of the vibratory principle.

The Middle Pillar will relax you on a mental, spiritual, and physical level, balancing the imbalanced aspects of your corporeal and subtle bodies. As you develop more advanced meditations, you will notice the side of the body you use most will take longer to relax than the other side. For example, a right-handed person would most likely need more time to relax their right side, and vice versa for a left-handed person. That is a natural effect; during meditation just be sure to be aware of such imbalances so as to gain maximum benefit from this and similar exercises.

Once the body is relaxed through the Middle Pillar exercise, energy will be able to rise up through your chakras and make its way to your brain. In Raja Yoga (more recently called Kundalini Yoga), the Yogi raised

energy up through his spine and into his brain to attain the full potential of his mind and body. Through relaxation, concentration, and repetition, the Yogi brought the energy into focus. With repeated practice your body will remember the relaxed state you have achieved. In order to program body and mind to remember the relaxed state, do the Middle Pillar exercise immediately upon waking up as a part of the Surjaah and just before going to bed. This is when the mind is most susceptible to suggestion.

The Middle Pillar technique is performed best while sitting upright in a comfortable chair and breathing rhythmically. This pose can also be performed standing with both feet on the floor, knees together, and hands on your thighs.

First, focus on a brilliant, purifying light penetrating your skull, glowing from just above your Crown. This light should be envisioned as a radiating, revolving sphere of light the size of a small melon or grapefruit. Form it on the astral and etheric levels. Next you must implant the divine word "Ah" into the sphere. As you inhale, say this

name in your mind, and as you exhale, say it with your voice out loud so you can corporeally experience the vibrations and concentrate them in the sphere. Deep concentration will help the ball vibrate.

Now, repeat this step for the other chakras. Imagine a tube or ray of light going into your Third Eye chakra. Repeat the word "Ah" mentally as well as verbally. Continue for all the other chakras; Throat (AY) Heart (SA), solar plexus (TA), Sacral (AE), and Root (NE). Once this is accomplished, your chakras will be linked together so as to plant energy deep into the corporeal and subtle earth.

To ground yourself, concentrate on the energy beneath your feet and breathe rhythmically for a count of four seconds in and four seconds out as you imagine your chakras radiating energy throughout your body. Imagine the energy from the right side of your feet flowing up your body as you inhale and down the left side as you exhale.

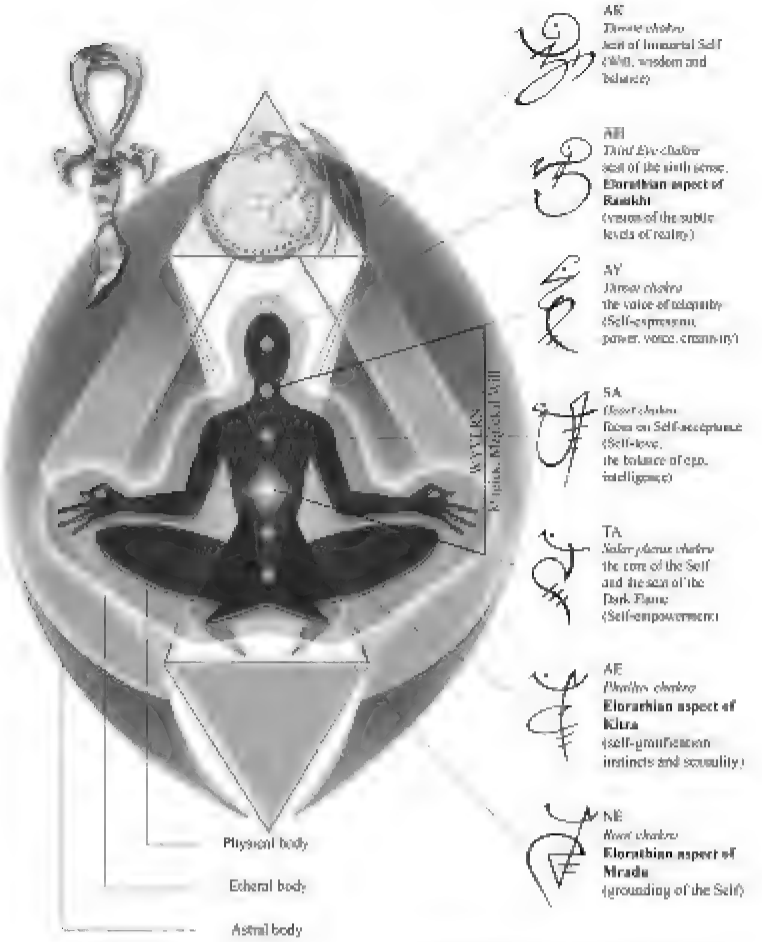
Now visualize the energy rising up your front as you inhale and down your back as you exhale. This can be

visualized as the energy rolling up and down an egg that encloses your body. Now imagine the energy riding up the Middle Pillar through the center of your body as you inhale and out the top of your head like a fountain as you exhale. The energy should saturate all sides of your body as it flows down to the bottom of the egg surrounding you. Imagine this egg of Prana forming around you as it flows downward. Repeat until you feel the energy strongly flowing around you.

To conclude the exercise, focus the energy into a specific chakra, using the divine energy as a mantra. The chakra you choose will depend upon the desired result. For example, should you seek to strengthen your Self and your understanding of your Immortal-minded nature, raise the energy to your Solar Plexus. Visualize the energy coming from your foundation (the ground) and flowing up to your Solar Plexus. As you inhale, imagine the energy expanding, and as you exhale, imagine it contracting. This can be done for as long or as short a duration and as many times as you wish. You may also alter the visualization and mantra depending upon your personal preference.

Strigoi Vii

Geography of the Subtle Body



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Chapter 5

ADVANCED ARTS OF VAMPYRISM

...and looking out [at me were] the hungriest eyes in the world...those eyes. Nothing vulgar, but all the same they're looking at you with a hunger....There was the faintest dizzy feeling like something was being drawn out of me. Just a little bit.
—Fritz Leiber, "The Girl with the Hungry Eyes"

WITHIN THE PREVIOUS TOMES of the *Vampyre Sanguinomicon* and the chapter on Primal Spiritualism, we explored the elementary aspects of the Art of

Vampyrism, including ethics, applications, and practices such as Ambient, Surface, Sensual, and Deep Vampyrism. Here in *Coming Forth by Twilight* we explore more advanced forms of tapping energy in the Art of Vampyrism. We will focus on breath control and the applications of Psychometric and Visual Vampyrism. Astral Vampyrism, or Flight, will be discussed later in chapter 6, because its practice requires a significant and more advanced set of skills.

The ability to employ these Advanced Arts of Vampyrism ultimately depends upon the sincere intent of the Strigoi Vii. Those who do not possess significant experience in the lower techniques of Vampyrism and the genuine purpose of moving beyond mortal-minded ethics while drawing in Prana will not have achieved the perceptions necessary to employ Advanced Vampyrism. If the aspiring MoRoii feels any uncertainty upon these points, We recommend They review the previous books of the *Vampyre Sanguinomicon* before attempting these Advanced Arts of Vampyrism.

While the Advanced Arts of Vampyrism are natural

processes that fall solidly within the boundaries of Immortal-minded ethics, it is especially necessary that the aspiring MoRoii fully let go of any residual mortal-minded perceptions of tapping Prana as "unethical theft." This is Our nature, and as the lion feeds from its prey, We must feed from the herds of humanity. However, unlike the savage animals of the wild, We wish to foster content amongst humans as well as happiness and satisfaction in their day-to-day lives. Worshipping their gods, idols, and celebrities will then keep them in a seduced state of Pranic generation. These distractions are the brush in which We lie and wait, tap their energies, and encourage them to further expand their numbers in order to provide Us with an unlimited Source of Prana for Zhep'r.

Our Psychometric and Visual forms of drawing energies involve the direct intent to practice Vampyrism by looking at a mortal, attaching a tendril to their subtle body, and drawing out their life force in large quantities. There is nothing unethical about tapping energy in this manner to fuel Zhep'r. It is a necessary process within the evolution of Strigoi Vii, and full and complete acceptance of the Art

of Vampyrism is necessary to approach Immortality of the Self and avoidance of the Second Death.

Even if a mortal became aware of your intentions in tapping their energy, which is unlikely, most mundanes would not believe you were feeding upon them because they rarely have perceptions awakened beyond the corporeal. Conversely, those mortals who have the Current of Elorath in their souls or who manifest genuine psychic abilities may be able to notice your actions. Be cautious of such individuals and avoid them if possible, unless you have consent to draw upon their energies. A Strigoi Vii can recognize such Awakened or semi-Awakened individuals by observing their energy signature.

Advanced applications of the Art of Vampyrism are much more challenging than the simpler forms of Our Art. The Advanced Art of Vampyrism draws upon deeper energies as the Strigoi Vii taps directly from a target's etheric body at a distance. Since the Strigoi Vii's etheric body is not directly touching that of the target, the connection must be made through more diverse layers of

reality that have not been discussed before this teaching. Such acts require a significant shift in perception.

Breath Control

Breath control is an essential part of managing and controlling the flow of Prana. Life force is carried and directed by the breath and by application of the Will. For example, imagine you are a dancer in a club and come face-to-face with your donors on an intimate basis. Look them directly in the eye as would a lion or wolf and subtly breathe in their energy while they are distracted by your performance. You do not need physical contact, just visual contact. This technique works well for any Strigoi Vii who is regularly the focus of people's attention, such as a college professor, public speaker, tour guide, or performer. This technique can also be used when seducing a mortal. Feel their aura and, when you are at a sufficient distance, breathe directly in, taking their energy. You should experiment and practice to determine at what distance you find this application most effective.

At first, the Strigoi Vii will most likely find it is easiest if They are physically near Their donor, while later They will be able to perform this technique from a large distance.

Psychometric Vampyrism

It is essential to work on your breath technique. This is the foundation of these more advanced forms of Vampyrism. When you are applying Psychometric Vampyrism, your breath will guide and direct the energy. Psychometric Vampyrism requires the Strigoi Vii to shift Their perceptions to break down the illusion of time and space. This concept comes from the idea of "sympathetic" or "imitative" magick, as described by scholars such as James Frazer in *The Golden Bough*. Psychometric Vampyrism is a form of tapping based upon correspondence. It requires a *corporeal bridge*, or an item that is connected to the donor(s). Practices related to Psychometric Vampyrism include psychometry (reading objects), voodoo dolls (when created and used properly),

and sacred contagion.

The mention of contagion does not come from the concept of contagious diseases, but a positively conceived interpretation of the theory of Sacred Contagion envisioned by French sociologist Emile Durkheim in his book *The Elementary Forms of Religious Life*. Such a definition of contagion is that the spiritual properties of an object can be passed to another object, person, or place through physical contact. We Strigoi Vii use this concept of contagion to transfer energy through the Art of Vampyrism.

Psychometry is the ability to read energetic impressions within objects such as a piece of clothing, jewelry, or other powerful personal possessions. The skilled psychometrist can hold such an object and receive impressions of the person(s) who owned it, under what conditions the object was used, and even, in advanced workings, locate the owner(s). Psychometry depends upon the fact that everything creates energetic links as it comes into contact with other objects or is used by a living being. Not only will people create links with others with

whom they associate, they will create links with personal objects. For example, a wedding ring that is worn every day will have a strong link with the wearer. When practicing Psychometric Vampyrism, the Strigoi Vii must be able to manage these links over a large distance without the donor being physically present.

Psychometric Vampyrism thus allows a remote connection with the donor. However, from the astral perspective, the donor is not actually absent, since space is simply an illusion when perceived from the astral. Therefore, the donor is simultaneously at a distance yet directly in contact with you through the personal object to which they are linked. These pieces are known as *Viss* and contain immensely strong links to the donor.

With the Viss you can make a bridge between yourself and the donor that bypasses corporeal distance and contains many subtle links upon which to draw. When practicing Psychometric Vampyrism, the Strigoi Vii is simultaneously subtly "touching" the donor through the links and corporeally reaching them through the physical Viss. Viss may include any item that has had time to form

a significant number of links with the donor. The most basic would be a favorite article of clothing, piece of jewelry, lucky charm, cell phone, and so on. The most effective Viss are those items to which the donor has a strong emotional attachment or those with which they have had prolonged physical contact. However, the best Viss are actually pieces of the individual such as fingernails, hair, blood, or skin. These have been generated by the corporeal body and maintain intense links to the donor.

At this point We must issue a warning for those who seek to master this level of the Art of Vampyrism. From the Strigoi Vii perspective, Psychometric Vampyrism is not a violation of the Black Veil because the Strigoi Vii has no need to ingest or even physically touch the corporeal blood of the donor with Their bare skin. Of course, physical elements of the donor should be obtained in an ethical fashion and without physically harming the donor. Each Strigoi Vii will have to determine for Themselves to what degree They wish to practice this particular application of Our Art and exercise responsibility in

obtaining the necessary Viss. For example, a Strigoi Vii might develop an informed and consensual relationship with a particular donor and request a securely sealed vial of safely drawn blood in order to practice Psychometric Vampyrism with this donor. The donor may send them a gift of a Viss. Of course, it is simply foolhardy and irresponsible for the Strigoi Vii to place Themselves in direct contact with any bodily fluids! For this reason, many Strigoi Vii who practice Psychometric Vampyrism in this manner prefer to use items such as a lock of hair or nail clippings as a Viss and completely avoid the entire issue of corporeal blood.

It is also necessary to note that excreted waste products, such as urine and feces, are not suitable for Psychometric Vampyrism. Not only does contact with such excretions represent a potential health risk, they are the discarded waste products of the corporeal body and as such do not have a strong energetic link to it.

A great example of this art is voodoo dolls, which originated in some practices of Haitian Vodou. The practitioner creates a poppet in an individual's likeness

that contains elements of that person, such as their hair or clothing. The poppet is thus linked to the individual. In theory, any harm that comes to the poppet will also affect the individual. However, in many practices, the poppets are used solely for positive functions such as healing. An echo of this practice exists in the concept of *phylactery*, or when the life of an individual is transferred to an outside object. There are old folktales of individuals who have hidden their heart in a secret location and thus achieved immortality. The traditional Russian story of Koschei the Deathless is one such tale. These all represent examples of links and how they can be manipulated on a subtle level for various purposes.

Once the Strigoi Vii has obtained the desired Viss, They simply link to the item by holding it or touching it and beginning to visualize Their donor. In the case of a Viss involving blood or corporeal portions of the donor, for safety's sake it is advised to first place the Viss within a sealed container or touch it only with sterile protective gloves. For physical objects such as a piece of clothing or jewelry, it is preferable to simply hold the Viss with the

bare hands. The Strigoi Vii should then take a deep breath inward, clenching Their abdominal muscles if desired to help maintain Their focus on the individual and the Viss. They should then begin to draw Prana through the Viss. Some Strigoi Vii report that the Viss may begin to "feel warm" or subtly begin to vibrate as energy is channeled through it, and others report the sensation as a sort of "energetic glow." As long as the target is alive, no matter where they are, these links can be used to draw in their energy. Of course, the more carefully constructed and personal the Viss, the stronger the links.

Our Art of Psychometric Vampyrism can also be applied with individuals you have not met. For example, suppose you find a purse or wallet some unknown person has lost (of course you shall shortly bring it to the lost and found or the police). Whilst you are holding the item, simply meditate on it, feeling the links stretching out through the Web of Wyrd in the subtle reality. Once you feel you have made contact with the donor at the other end, simply apply breath control and draw in the energy like liquid through a straw. Again, make sure not to take too much,

as you may harm the donor or alert them to your intentions. During this process you may find that you gain some psychometric impressions of the person who lost the item, potentially even where they went after they dropped it!

Experiment with Psychometric Vampyrism as much as possible. Try touching your colleague's chair when they are not at their desk, a glass a nightclub patron left on the bar or table, or a coat in a cloakroom. Note your impressions during these experiments. However, common sense dictates that it is not a good idea to handle or examine a stranger's personal possessions. That is why neutral objects such as desk chairs or abandoned tableware may best serve as a Viss. In the case that you construct a Viss from highly personal or cherished possessions, it is advised to obtain the donor's consent to use these things instead of just taking them.

These links will dissipate and weaken over time, as the corporeal and subtle connections will disperse. Ergo, take advantage of strong and recent links that can be employed powerfully.

Visual Vampyrism

Visual Vampyrism can only be attempted after the initiate has mastered Psychometric Vampyrism, since it requires touching exclusively through the ethereal and astral levels without even the corporeal linkage of a Viss. The term *Mal'acchio* comes from the "evil eye" cast by witches in many myths and folktales. However, Our Visual Vampyrism is not an evil curse! Instead, it utilizes links formed by visual eye contact between the Strigoi Vii and the donor. There is an old saying that "the eyes are the windows to the soul," and for the Strigoi Vii, this is literally true!

For example, it is possible to single out an individual standing in a crowd or walking down the street by making eye contact with them. Eye contact is initially a great tool for creating a weak distance link, yet this is not enough to satisfy the thirst for Prana a Strigoi Vii experiences. The Strigoi Vii must make subtle contact with the donor. However, how can this occur when there is no direct contact between the etheric bodies? The answer is simple:

the Strigoi Vii must learn to create the link through the astral realm, in which time and space do not present the same limitations as in the corporeal world.

Once you have made contact with an individual and wish to initiate Visual Vampyrism, begin to feel their presence at a distance with your aura. Stretch out a tendril as far as you can toward them. You will then begin to start finding the links that will guide your tendrils into contact with their subtle body. This is a difficult technique that takes time and practice to master. Some Strigoi Vii find that it is helpful to visualize a luminous ray or beam emitting from Their Third Eye chakra and penetrating into the donor's subtle body. This process may also be made easier at first by choosing a donor with whom you have some ostensible reason to make eye contact, such as if they are making a public announcement or wearing an eye-catching outfit. Many people, especially in urban areas, avoid eye contact with strangers and may break that contact before you can establish a link. With dedicated practice you will eventually be able to form a link even with a split-second glance.

Once the Strigoi Vii overcomes barriers of time and space and sees distance as only an illusion, They can reach directly through the astral and "touch" Their donor. This process is called the *vampiric gaze* when used in combination with the Glamour technique of the Vampyre Presence. Visual Vampyrism is similar to what many new-age theorists and occultists call telekinesis, which is the process of touching with one's mind or subtle body in order to affect the corporeal world. Since space and time are different in the astral realm, the Strigoi Vii can simply look at Their donor without any physical connection, make subtle contact through the astral realm, and draw forth the desired Pranic energies. The Strigoi Vii must be able to project both ethereally and astrally simultaneously to effectively practice Visual Vampyrism. Mastering Mal'acchio tapping is the necessary foundation for moving on to Flight.

Warnings

Certain warnings do apply to this Advanced Art of

Vampyrism. Due to the intimate astral and etheric connection with the donor, the Strigoi Vii should be careful to make sure there is no reverse flow of energy, in which the donor actually absorbs energy from the Strigoi Vii! This is no danger in more basic applications of Our Art such as Ambient Vampyrism, for in that case the Strigoi Vii simply consciously disengages from the Ambient Prana. However, in Mal'acchio tapping, the tendril that links the Strigoi Vii and the donor can potentially transmit the energy both ways. In that case, the Strigoi Vii should consciously disengage and break the tendrils that link Them to the donor. As an analogy, when one is breathing in foully scented air, they can simply hold their breath to avoid the stench. This is similar to disengaging when Ambient tapping. However, if drinking spoiled milk through a straw, one must consciously stop sucking at the straw, and even may choose to remove the straw from the cup. Such is disengaging from Visual Vampyrism, as the tendrils (or straw) do not enter into the Ambient Art of Vampyrism.

Be sure to filter the Prana upon which you draw,

because it is best to remove the static of astral attachments such as emotions or thoughts. If you fail to do this, you may absorb confusing bits of the donor's memories, mentality, or emotions. During this application of the Art of Vampyrism, the Strigoi Vii seeks the pure Prana only, not the associated astral attachments. However, more advanced techniques within the Nomaj practiced by Magisters include deliberately tapping energy with astral attachments.

Traditional psychic vampires (asarai) are parasites who often feed on both astral and etheric energy. Many accounts of the curse of the evil eye may actually have their roots in asarai practices of feeding. This is not Our intent. As with other more advanced applications of the Art of Vampyrism, the Strigoi Vii should be careful not to tap too deeply from a single individual; this may result in what We call a conditional, or sympathetic, Vampyre. The donor's depleted energetic body will instinctively seek to replenish itself, often by causing a reverse flow of energy, as mentioned previously. There is no reason to and no sense in drinking the cup of Prana to its dregs! As ethical

Strigoi Vii, We always seek to preserve the health and well-being of Our Source. There is an endless surplus of Prana in the world, and no reason to ever tap one individual donor to the point of potential harm.

Some Strigoi Vii prefer to practice Visual Vampyrism and other Advanced Arts of Vampyrism with consensual, informed donors. However, such an arrangement is not necessary in Our ethical practice of Vampyrism and is merely an individual preference. As predators, We need feel no guilt regarding any of Our Arts of Vampyrism. As well, there are potential disadvantages in tapping exclusively or primarily from certain donors. For example, repeatedly drawing energy from the same donor over a prolonged period of time may result in sympathetic vampyrism. Also, many of the individuals who eagerly "offer" themselves as donors are actually asarai in disguise! They voluntarily act as donors in order to draw energy as they are tapped! There is no honor in such an arrangement, and it is antithetical to the Strigoi Vii nature. For these as well as other reasons, the majority of Strigoi Vii do not rely on specific donors or accept offers

from potential donors when practicing Our Art of Vampyrism.

Summation

Our Advanced Arts of Vampyrism require dedication, practice, and Will to master. As Strigoi Vii, the world is yours to enjoy! Life is everywhere. Test these techniques for yourself, explore, and enjoy the results! Like all aspects of Our Mysteries, these applications may take time to master. However, do not be discouraged and never forget your purpose. Zhep'r is the practical road to personal Immortality of the Self. Focus the Prana you collect into positive intentions and mold your personal reality as you wish. Most of all, continue to offer your collected Prana as an offering in sacred Communion with Our Ancestors. By doing so, you will be more easily able to tap and store ever increasing amounts of energy, reinforce your subtle body, and Ascend to higher states. Do with it what thou wilt!

Chapter 6

THE ASTRAL REALM

When I survey the bright Celestial sphere; So rich with jewels hung, that night Doth like an Ethiop bride appear: My soul her wings doth spread And heaven-ward flies The Almighty's mysteries to read In the large volumes of the skies.
—William Habington, "Nox Nocti Indicat Scientiam"

ABOVE THE CORPOREAL AND ETHEREAL is the astral plane; this is where dreams, emotions, visions, and thoughts reside. The very word *astral* means "of the stars." The astral layer is comprised of the most abstract and least

dense energies of the three outer layers of reality. It is also the vastest of the three outer planes. It may be seen as a central realm between the lower corporeal and ethereal and higher mental and divine planes of existence. In mortal-minded religions and esotericism, the astral is related to the Yetzirah in Lurianic Kabbalah or the third world in the Tree of Life, sometimes called "the world of formation." The astral plane is similar to the concept of the Spirit World in occultism and spiritualism. It is also associated with the land of Faerie in Celtic folklore, and Pan's pastoral Utopia, Arcadia of Peloponnesus, in Greek mythology. From the perspective of modern science and mathematics, the astral may also be seen as the fourth dimension beyond the corporeal x-y-z Cartesian plane.

As the center point between the higher and lower planes of existence, the astral plane is a virtual world where the laws of space-time are very different from those experienced in the corporeal or even the etheric world. The astral plane exists on a higher vibrational frequency than the corporeal and ethereal plane. It is the

realm of spirits, because such entities have no physical form and exist only as certain frequencies of energy. The astral may also be apprehended as the luminous gateway to the higher realms of existence and perception. From a mystical and spiritual perspective, the mortal-minded concept of heaven is derived from the astral realm. Thus is it that Coming Forth by Twilight is concerned with the astral plane. Once the Adept Vampyre has gained and validated their understanding of the astral world, they will be ready to pass the Mirror Gates into the Inner Mysteries and explore the higher levels of existence.

Time and space do not have the same meaning in the astral realm as they do in the corporeal and even the etheric realms. The astral world is nonlinear and cannot be fully understood from the perception of Euclidean geometry. When Albert Einstein conceived his theory of relativity, he may have been inspired by a glimpse into the astral plane. In the astral realm, truly, a straight line is most often *not* the shortest distance between two points! The contemporary mundane sciences of quantum physics, chaos theory, and even psychology are beginning to

describe the geography of the astral plane. However, the true and entire cartography of the astral is still far beyond the domain of mortal-minded science and understanding. It is vast and contains many domains and dimensions that can only be consciously reached through skill, deliberately freed perceptions, inherent ability, or, in certain cases, permission from the guardians of those domains. As a True Vampyre, you should begin to learn how to develop your natural aptitude and "fly" within the astral realm.

The astral realm is also sometimes called "the realm of emotions." As with any other sort of energy, emotions are vibrations, and of a type that are extremely potent and much more highly charged in the astral realm than in the lower layers or reality. In previous books, We have counseled not to tap energy from the astral layer, because the Strigoi Vii who does so will likely also absorb emotional energies and impressions contained within this layer. Also, the mortal-minded pass through the astral layer upon the Second Death. As they do so, their emotions of guilt about their life are most amplified. This

is one reason why people who have suffered true NDEs (Near-Death Experiences) often feel the compulsion to change or amend their lives thereafter.

Within the astral plane, corporeal objects possess counterparts, or doubles, just as they do in the ethereal plane. In fact, this mirroring is related to the potentially holographic nature of certain aspects of reality.

The Astral Body

The astral body is the least dense of all layers of the Self and is the vessel of the aspect of the Self sometimes called the "soul" by the mortal-minded. The term *astral body* originates from nineteenth-century Theosophists and neo-Rosicrucians. Many contemporary new-age and occult paths have also adopted the concept of the astral body. The astral body may also be seen as the far reaches of what is sometimes known as one's "concrete consciousness." Like a spiritual processor, the astral body functions as a vehicle for desires and emotions. It is also the seat of imagination, Will, and memory.

The astral body is located above the etheric body (although such linear concepts have less meaning in these higher layers of reality), and thus mutually supports the existence of the etheric body. Similarly, the etheric body supports the corporeal form. From the Strigoi Vii perspective, the mutual existence and interaction of these three layers of the body comprise what is normally viewed as "life." Upon the Second Death, the entire astral body dissipates, because the corporeal and etheric bodies no longer hold their cohesion and thus do not support the continued existence of the astral. The astral body relies on the energies supplied to it by the etheric and corporeal bodies and when they decay, so does the astral envelope of memory, imagination, and Will. Upon the dissolution of the astral body, the Self essentially ceases to exist. The Living Vampire seeks to avoid the Second Death at all costs and, therefore, is concerned with physical and energetic preservation of all layers of the body. Just as taking physical care will help preserve the corporeal self, absorbing Prana and making the circuit of Communion will help preserve the energetic and True Self.

It is possible for the astral body to manifest corporeally without the physical shell. Upon occasion the Strigoi Morte have appeared to certain members of the Family using this method. Mortal-minded tales of ghosts or divine apparitions may also have some basis in these manifestations. It is not impossible for a Strigoi Vii to also manifest Their astral body in this manner, but the process for doing so is a highly advanced technique of the Inner Mysteries. Corporeal Manifestation of the astral body is a very different process than Flight, because during Flight (or astral projection), the astral Self is not perceptible to others, whilst in Corporeal Manifestation the astral body appears as if it had physical reality. Highly skilled Strigoi Vii, as well as the Strigoi Morte, can also, through application of Will, shape Their astral body into any pattern They choose, whether it be a mist, bat, or wolf. This art is known as *lycanthropy* or shape-shifting. Very advanced techniques of lycanthropy also involve extending the shape into the etheric and corporeal bodies through the mirroring of the layers of the Self.

Much mortal-minded folklore about vampires may

actually derive from manipulation of the astral body. For example, astral Energy is not fully or generally detectable by corporeal means. Therefore, a Vampyre traveling or projecting through the astral would not cast a reflection or appear in a photograph! Similarly, lycanthropic manipulation of the astral body may be the basis for the old tales that vampires can dissipate into mist, or transform into animals like cats, bats, or wolves.

Since the astral body is composed of energy that is at a different frequency than the matter of the corporeal world, in most cases the astral body cannot be harmed physically. However, it would be potentially possible for an entity to energetically charge or attune an object that could function as a weapon in the astral. Again, this is the seed of the superstition that vampires can be killed by holy objects such as crosses or "blessed" weapons. Since all layers of the body are connected, wounds sustained upon the astral body will be mirrored in some fashion on the corporeal body. In similar fashion, physical wounds will have an analogue in the astral. It is possible, to a certain extent, to heal corporeal wounds by embarking

upon processes to heal the astral body, but this is a skill that takes talent and dedication to master.

If a Strigoi Morte chooses to corporeally manifest Their astral body, They will still be limited within the five corporeal senses. They may appear visually and audibly present, but generally will only be able to achieve limited tactile contact with the corporeal plane. However, the Strigoi Morte can easily effect ethereal contact in this manner, and can tap and draw Prana from the subtle bodies of mortals. In this way, along with offerings made to Them during Communion, the Strigoi Morte sustain Their existence and avoid the Second Death. It is also possible for a Strigoi Vii to perform the Art of Vampyrism in a similar manner during astral projection. However, it is necessary to make clear that the nature and sustained existence of the Strigoi Morte is much more complex than this simple explanation. As the MoRoii approaches the gates of the Inner Mysteries, They should continue to deepen and develop Their relationship with the Strigoi Morte so as to better know Our Ancestors and apprehend Their Secrets.

Astral Projection

Astral projection is fully detailed in the chapter on Out of Body Experiences or "Flight." In brief, it is the ability to separate the astral Self from the corporeal body and then return to the corporeal self at will. The result is sometimes known as an Out of Body Experience (OBE) and represents a pinnacle of freedom for the Strigoi Vii. Note that astral projection is very different from etheric projection. When a Strigoi Vii is astrally projecting, They are separated from the energetic links of the ethereal world and can fly freely within the astral plane. Some of the advanced forms of the Art of Vampyrism might be viewed as etheric projection.

The Akashic Records

The Akashic Records are a compendium of the entire history of the cosmos and the collection of all sentient learning and knowledge that exists in the astral world. The records are essentially the ultimate omniscient

library of all existence. Carl Jung's theory of the collective human unconscious may be seen as a very limited version of the Akashic Records. The term *Akasha* means "space" or "sky" in Sanskrit, and in Hindu philosophy it is the element of spirit, one of the five basic forces in the universe. This term found its way into Western Magick through the Theosophist movement and eventually was assumed by the Hermetic Order of the Golden Dawn. Since the nineteenth century, many esoteric and spiritual leaders have claimed to have visited the halls of the Akashic Records and say they have found occult wisdom or inspiration within these "halls." Within the halls of the Akashic Records, all the secrets of creation may be revealed.

Even the mortal-minded occasionally may visit the Records unknowingly during altered states of consciousness or particularly vivid dreams. Conscious and deliberate exploration of the Akashic Records is an Inner Teaching of the Strigoi Vii.

Extra Sensory Perceptions

Extra Sensory Perceptions (ESP) are the astral "senses" that correspond to the five corporeal senses. Of course, this is only a rough correspondence because the astral senses function on a different and more subtle energetic level. Generally speaking, these are the senses through which the Strigoi Vii experiences the astral world. However, with training in the Inner Mysteries, the Strigoi Vii can come to extend these senses into etheric and even corporeal perceptions. Some reported instances of psychic powers such as mind-reading actually occur when a Strigoi Vii or other talented individual can employ these subtle senses within a corporeal framework.

Subtle Sight

Clairvoyance comes from the French words *clair*, meaning "clear," and *voyance*, meaning "seeing." It refers to seeing within the astral plane. Amongst the Strigoi Vii this clairvoyance must be first developed in the astral and then projected outward to the vibrational levels of the

ethereal and finally the corporeal.

Subtle Touch

Psychometry comes from the Greek words *psyche*, meaning "spirit" or "soul," and *metron*, meaning "measure." In Strigoi Vii parlance it refers to touch and feeling in the astral. Unlike corporeal touch, psychometry is not limited by physical distance. Applications of this astral sense were discussed in the chapter on Advanced Arts of Vampyrism.

Psychokinesis comes from the Greek words *psyche* and *kinesis*, meaning "motion." Psychokinesis is the ability to move objects within the astral plane. This is very difficult to translate to the corporeal world and requires a great amount of skill and Prana directed by the Will. Most popular reports of psychokinesis (such as the story of the Amityville Horror) are the products of hoaxes or wishful mortal-minded thinking.

Subtle Hearing

Clairaudience is astral hearing, as clairvoyance is astral sight. The ending of *-audience* in the word is from the French for "hearing."

Subtle Voice

Telepathy comes from the Greek words *tele*, meaning "distant," and *patheia*, meaning "to be affected by." Telepathy is the ability to speak or communicate in the astral world. Such communication can include transference of feelings, images, or memories rather than a direct mirroring of corporeal speech.

Dreams

Dream! Dreams shape the world. Dreams create the world anew every night. Do not dream the world they was it is now...Dream a new world.
—Neil Gaiman, "A Dream of a Thousand Cats"

Dreams fall within the territory of the astral realm. When all sentient and semi-sentient beings fall into the grasp of

sleep, they unconsciously interact with the astral plane. Talented humans are more skilled at moving within the astral than many other beings, because all humans experience REM sleep nightly. Furthermore, the Strigoi Vii, with Our innate talent for lucid dreaming, have an even greater potential for exploration within the astral realm.

Lucid Dreaming

Mastering lucid dreaming, or conscious control over one's dreams, is a marker of the MoRoii Ascension. As We Strigoi Vii are masters of Our corporeal realities, so must We be masters of Our dream-realities!

Lucid dreaming occurs when the dreamer is (1) aware that they are dreaming within the dream ("awake within the dream") and (2) able to shape the dream to their Will. To some, lucid dreaming comes naturally. To others, it requires devoted practice.

Upon going to sleep, the Strigoi Vii should keep Their intent to experience lucid dreaming fixedly in mind. It

may be helpful to devise a mantra ("I will experience lucid dreaming," for example) and repeat it mentally. Some Strigoi Vii report a greater rate of success when They meditate or perform a chakra-opening exercise before sleep. You should also ensure that you will not be disturbed or rudely awakened. While light background music may help, try to minimize disruptions such as television; outside influences may be overheard by the corporeal body and incorporated into the dreaming. In all cases, alcohol and medications that promote sleep should be avoided, because they disrupt the normal sleep cycle. Historically, opium was often regarded as facilitating the passage to the Dreamworld, but in reality it simply causes harmful effects and limits the abilities of the astral body.

The Strigoi Vii should seek for Their sense of Self within the dream, and attempt to consciously remind Themselves, "This is a dream." Most people are the leading actor in their own dreams, usually playing themselves! If you can maintain this knowledge of Self, you will find yourself free to act as you will within the dream and even shape the astral environment of the

dream. With the conscious knowledge of this freedom usually comes an incredible exhilaration as you realize you can do whatever you want within the world of the dream, from "calling up" fantastic creatures such as dragons to flying through the air! Many lucid dreamers report increased dreaming sensory awareness upon mastery of lucid dreaming, to the point where they can actually "taste" and "feel" things consumed or experienced within lucid dreams. Such increased sensory input is a sign that your subtle body is engaging directly with the astral realm.

It is often helpful to have a notebook where you can easily reach it upon waking to record your dream experiences. Expertise in dream recall is closely linked to expertise in lucid dreaming and may be difficult for novices. Too many dreams are gone and forgotten by the morning's first cup of coffee!

Astral Entities

Astral entities range from the astral bodies of corporeal

beings such as humans and animals to entities that mortals generally perceive as ideas or dreams. The astral realm is also the dwelling-space of egregores and the Strigoi Morte. There is endless variety to its inhabitants, so the possible encounters are essentially countless. Since the astral is the realm of ideas, astral entities represent the manifestation of mortal and Immortal ideas and inspirations throughout history. As well, there exist amorphous entities that may be likened to pure "dream-energy" or unformed ideas. The MoRoii Strigoi Vii, during Their practice of lucid dreaming and Flight, should begin to familiarize Themselves with the cornucopia of fantastic entities within the astral realm.

As a rough analogy, consider the book and film *The Neverending Story*. The main character, a young boy, journeyed to a land called Fantasia by reading a story in an enchanted book. Within this land dwelt all the fantasies ever created by the human mind. Later in the story, he was given the power to shape the land of Fantasia with his thoughts and create his surroundings in that world. While this comparison is not perfect because

the author's concept of Fantasia was limited by his mortal perceptions, it serves as a useful beginning point from which to start to apprehend the astral.

Among the Strigoi Vii, the Kharrus will typically have specific interactions with subtle beings, depending on their attunement within the Triumvirate Choir. Kitra, for example, are channelers and thus often draw subtle entities to themselves, both consciously and unconsciously. Ramkht, due to their natural affinity with the astral, are generally the most successful at perceiving and interacting with astral beings. Finally, Mradu, due to their intensely grounded nature, are sometimes less initially proficient at interacting with these subtle entities. However, because of their corporeal grounding, they are often talented at forming long-lasting bonds with particular astral beings.

One specific type of astral entity of interest to Strigoi Vii is known as a *servitor*. A servitor is an elemental being created for a specific task, such as guardianship or ritual assistance. The main difference between a servitor and an egregore (a collective group mind) is that a servitor is not

self-aware and self-actualized in the manner of a well-established egregore. Often, as well, servitors are called upon for specific, limited purposes and then released back into the fabric of the astral plane when their purpose has been fulfilled. The superstitions regarding witches' familiars may partially derive from the reality of servitors.

The creation of servitors is not dealt with in this tome but may be accomplished in several ways. There are a variety of esoteric texts, especially chaos magick books such as *Liber Null* and *Psychonaut* that discuss the nature and creation of servitors.

Summation

The astral plane is like a multifaceted gemstone, constantly revealing new glittering images to one's perception. It is the realm of the MoRoii and the border between the more concrete "lower realms" of the corporeal and ethereal and the abstract "higher realms" of the mental and divine. Within the astral realm the corporeal laws of time and space do not apply in the same

manner, so the Strigoi Vii can boundlessly fly and dance within the astral world of memories, inspiration, ideas, and emotions. While the Minoan labyrinth revealed to Theseus only the deadly Minotaur at the center, the labyrinth of the astral realm discloses new wonders and delights at every turn. Explore!

Chapter 7

SILENT COMMUNION

No longer knowing whether time existed, whether this display had lasted a second or a hundred years, whether there was a...Self and others, wounded deeply by a divine arrow which gave him pleasure, deeply enchanted and exalted, [he] stood yet a while bending over [the]...peaceful face...which had been the stage of all present and future forms.
—Hermann Hesse, *Siddhartha*

SILENT COMMUNION IS A solitary Communion Rite performed without the trappings of ritual attire, speech, or other objects and tools. It is Communion performed by

application of Will and activity in the etheric body alone—the physical body does not move. This requires intense concentration. It may be either less distracting or more difficult than formalized ritual, depending on your personality, level of concentration, and skill in energy work. Formalized ritual is a tool to prepare and focus the mind, and many Strigoi Vii find it initially necessary to use such tools. Silent Communion, however, is an essential skill that must be mastered before Ascending to MoRoii.

To perform Silent Communion, lie face up on the floor in a private, darkened, and quiet room. If desired, use earplugs to block outside sounds and a sleeping mask to cover your eyes. Lie with your arms at your sides, palms facing upward, and your entire body relaxed. Your legs should be slightly apart, not crossed or overlapping. In yoga, this pose is known as *Shiva Sana* or the "death pose." Rub your solar plexus briskly for a short time to prepare your etheric body.

Prepare your mind for ritual. Put away distracting thoughts and focus on the task at hand. Your breathing

should be steady and regular. If you wish, with each outward breath, mentally "banish" any distracting thoughts, and with each inward breath, draw peace and calm into yourself.

When you are ready, focus on your intent to perform Communion. Make a strong mental statement that you are offering your collected Prana to the Strigoi Morte for Their use. Envision yourself speaking this out loud and push this intent outward through your Third Eye. At the same time, begin to release a little Prana through your solar plexus. Wait for a response from the Strigoi Morte. If They do not respond, refocus and repeat this step. When you feel Their presence in response to your statement of intent, forcefully direct a stream of Prana out through your solar plexus and directly upward, or in the direction of the Strigoi Morte if you can sense Their presence in a specific area. Continue until you are exhausted or receive a Recoiling.

When you are finished, linger in the ritual chamber for a while and contemplate your experiences. It is not uncommon to have visions or fall asleep following this

ritual. It is often used as a jumping-off point for lucid dreaming, Flight, or dreamwalking.

Chapter 8

FLIGHT OF THE SUCCUBUS (OBE)

I didn't quite dream, but it all seemed to be real... something very sweet and very bitter all around me at once; and then I seemed sinking into deep green water, and there was a singing in my ears, as I have heard there is to drowning men; and then everything seemed passing away from me; my soul seemed to go out from my body and float about the air.
—Bram Stoker, *Dracula*

THE STRIGOI MORTE HAVE been able to conquer the

Second Death and secure Their Immortality through, among other factors, Their mastery of the astral realm. To begin to gain this familiarity with the astral you must master Flight. In modern occult parlance Flight is sometimes known as an Out-of-Body Experience (OBE) or astral projection. Astral Flight is a natural skill for those of the Current and an important step in Zhep'r that is required of the MoRoii before They Come Forth by Twilight. It is the basis for higher levels of ascension.

However, this is not to say that mastering Flight will be easy! Even though you are inherently capable of Flight, you must practice and learn by concerted application and not be discouraged by early failure. A child inherently knows how to walk, yet must stumble and fall many times before becoming ambulatory. To fully experience the freedom of the astral layer and Come Forth by Twilight, the Strigoi Vii must solve, experience, and, finally, apply the technology within this mystery.

Until the Strigoi Vii achieves such mastery of Flight, They are essentially imprisoned within the fleshy bonds of the corporeal body. Even though the Vampyre may

have the ability to fully interact within the ethereal and be skilled in the Arts of Vampyrism, They still lack the necessary skills to truly defeat the Second Death and achieve Immortality of the Self. Achieving successful Flight is a challenging task, yet once it is fully consciously realized, the Strigoi Vii will truly Ascend above the more restricting corporeal and ethereal layers of reality and partake in the freedoms that only a genuine Flight experience can offer. In Flight the Strigoi Vii can dance within the wider universe, enjoy the companionship of the Ancients of the Family in Their natural environments, and for the first time enjoy the pleasures of direct contact with the Ascended Elders.

Only through a successful grasp of Flight can the Strigoi Vii truly experience the astral realm and Come Forth by Twilight.

Applications

Once you shift your perspective, you change your worldview.

Flight offers endless realities and possibilities that cannot be achieved from the limited perspective of the Dayside or Nightside. During Flight, the Strigoi Vii is freed from the dense energies of the corporeal world as well as the moving liquid energies of the ethereal. Echoes of the reality of Flight, transformed by the Glamour, can be found in folklore and legends. The tales of vampires turning into bats and taking flight into the darkness or dissolving into a cloud of mist and traveling through a keyhole all have their origin in the truth of our Flight. Astral Flight is intimately associated with Vampyric shape-changing, as evinced in the folk belief that vampires must change shape before taking flight.

From the Twilight perspective, Prana gathered by the Vampyre during Flight is much easier to draw upon, delectably sweeter, and more intensely potent. The contact between the subtle body of the Vampyre and Their prey is direct and unhindered, especially when the Vampyre taps Prana from a sleeping mortal. Throughout history mortals have been dimly aware of this and have concocted legends of incubi or succubi who batten upon

sleeping victims as explanation. The experience of being tapped during a Vampyre's Flight can be exquisitely intense for the mortal as well, which is why so many legends depict the vampiric creature as a seductive sexual predator. Mortals simply derive pleasure from such experiences!

Technology

All layers of the body are generally closely affiliated. Energy is required to effect the conscious separation of the astral body from the corporeal body for any length of time. Before practicing Flight, the Vampyre must first separate a portion of the Prana contained in Their etheric body for use in Flight. This Prana must be sealed and condensed into what is known as a "double," or an astral projection of the corporeal self. With this foundation the Vampyre is free to leave the corporeal realm and move freely in the astral.

For successful Flight, astral projection must be done consciously and with full application of the Will, or else it

is simply pipe-visions and fantasies. Daydreaming that you are flying away from a boring workday is not Flight! One of the most common pitfalls for the Strigoi Vii beginning to experiment with Flight is that of self-deception. It is possible to so vividly imagine an episode of astral Flight that you convince yourself it actually happened!

We recommend assiduously following the exercises listed below as well as researching the vast body of occult knowledge on astral projection before drawing hasty conclusions about personal success. As with everything else, the Strigoi Vii will achieve success in Flight only through experiment yielding verifiable results. Above all, do not be discouraged! The knowledge and memory of Flight are in your Blood. It is your responsibility to unlock the gates of this mystery to experience true Zhep'r.

Mortal Perceptions and Near-Death Experiences

As discussed, Near-Death Experiences (NDEs) can

usually be explained by simple biological processes. As well, sometimes the mind of the hyle (Aristotle's concept of matter), when the body is near death, will invent a convenient fiction to mask the reality of death. Many Near-Death Experiences have similar features, such as the mortal moving toward a "healing white light" or experiencing intense feelings of wellbeing or safety. Some mortal minded or "hyle" even report "seeing" the gates of heaven during these experiences! The great majority of Near-Death Experiences are based upon lies that have been planted in the mortal-minded consciousness to comfort them in the face of death. Most mortals cannot face the reality that they will eventually cease to exist as an individual and their energy will consequently be recycled in the great cycle of life. Thus, the Strigoi Vii do not, in general, consider Near-Death Experiences to be genuine experiences of Flight.

For mortals, after the First Death their corporeal body ceases to produce new Prana in order to sustain the links to the etheric body, which in its turn slowly begins to decay. Since all levels of the Self are linked, during this

time the astral body begins to evaporate. The decay of the corporeal, ethereal, and astral bodies can actually be a very pleasurable trap for the mortal. When the corporeal body is in the process of dying, it releases chemicals that reduce pain and promote feelings of contentment. The etheric body, when dying, produces equivalent effects. For mortals, this is a natural process, and they lack the ability or potential to forestall the inevitable First and Second Death.

However, it should be obvious that should the Strigoi Vii be able to separate Their astral body from Their corporeal body, They will be able to continue existence in the astral realm after the First Death and even generate an etheric body by utilizing Prana collected in the astral realm. This is an important aspect of True Immortality for the Strigoi Vii! As We have noted in *Coming Forth by Day* and *Coming Forth by Night*, this process is greatly simplified if the corporeal body can be preserved; there are strong ties between all layers of the body, and maintaining the astral body will become more difficult if the corporeal body is destroyed.

Warnings

Be wary! The corporeal and ethereal layers should not be ignored or thought of as irrelevant once you have truly experienced Flight. Such a mentality can be very tempting and seductive for the beginner. However, all layers of the Maiiah are part of the Self. Ignoring other layers of the Self in favor of the astral may have its origins in the infamous mind-body dualism of Descartes, the foundation for a great deal of Western thought and religion. Descartes, like so many after him, viewed the physical body as essentially separate from and inferior to the spirit or soul. Experience and existence are valuable on all levels! The Strigoi Vii does not seek for a limited life or limited Immortality! While the pleasures and advantages of Flight are manifold, you must not let these pleasures distract you from the equally compelling pleasures to be experienced in the corporeal and ethereal realms.

So many mortals seek to mortify or deny their physical body because they see it as a prison and something

unclean and profane. Perpetuation of this belief is another example of the Glamour of the Ancients, for with such a mindset the mortal-minded are slaves to their own ignorance and thus are never able to enjoy the security and benefits of Immortality. Free of these beliefs, the Strigoi Vii can truly embrace Their own nature and enjoy the pleasures of Zhep'r.

Without the balance of all three layers of the Self, the Strigoi Vii will not be sufficiently established within the Maiiah to defeat the Second Death. This balance is essential, because it is required for the Immortal to shift perceptions from Day to Night and, finally, achieve Twilight. These anchors are the three foundations of the Self. Without mastery and equilibrium of the Corporeal Dayside and Etheric Nightside, there is no foundation for Zhep'r within the Twilight. Balance is truly the key to self-actualization and Immortality of the Self.

Keys and Exercises

Perhaps the best way to begin your exploration of the

astral is through lucid dreaming, detailed earlier in this text. Dreams are one of the gateways to the astral realm, and each time you dream your astral body separates from your corporeal body and roams throughout the astral realm. To a great extent, the confused events and symbolism of most dreams are no more than your residual mortal-minded perceptions and expectations placing limitations upon your experience in the astral realm because the substance of the astral is quite malleable. You must learn to separate the mere dream-reflections of personal events and predilections from true Flight.

Once you are experienced in lucid dreaming, you are ready to attempt short astral Flights. This does not necessarily have to be done before sleep but should be attempted in the same sort of environment in which you experienced lucid dreaming.

For many, the most difficult part is the conscious separation of the astral body. Make a concerted effort when beginning the separation to feel as if you are climbing out of your body as a scuba diver would remove

their wet suit. If needed, take a deep draught of Prana from your etheric body to encase and sustain your astral form. Those who need more help might want to envision a rope dangling above them and, hand over hand, pull their astral body out of their corporeal form. Others like to visualize a ghostly silver "astral double" separating from and floating above their physical body. You must experiment and determine which method is most effective for you.

Envision yourself leaving your corporeal body. Focus on experiencing all the surrounding area from the astral perspective through the subtle senses of clairvoyance (sight) and psychometry (touch). Once this is achieved, you should feel a sense of floating, which many Strigoi Vii liken to drifting in the weightlessness of space. Others have spoken of it as effortlessly swimming though a crystalline pool.

Once again, it may be difficult to determine when you are just imagining Flight and when you have truly achieved it. Some experience a "click" upon separating from their corporeal body, but many do not. Following

are two exercises that can be used to verify the validity of an astral experience.

The first, cited in many different discussions of astral projection, is ideal for the beginner. Before beginning the separation from your corporeal body, place a playing card face up on top of a shelf or any other raised location where it cannot be seen. *Do not* look at the card as you do so. Then, once you begin your Flight, "fly" over to where the card is placed and "look" at it. You will quickly find that your senses in the astral realm correspond, though not exactly, to your corporeal senses. "Seeing" in the astral is a different experience from seeing in the corporeal world!

You may return to your corporeal body by traveling back to it and merging the astral and the physical bodies or by strongly concentrating upon your corporeal Self. Despite much discussion to the contrary, it is nearly impossible to get "lost" from your corporeal body whilst astrally projecting! Similarly, the corporeal and etheric bodies have self-sufficient sustaining mechanisms during the relatively short duration of Flight (recall, as well, that

time is infinitely variable in the astral) so there is no worry about your body dying or ceasing to function while your astral consciousness is not in it.

Upon returning to your corporeal body, check the card. Was it the card you saw during Flight? Once you have successfully completed this exercise, you should move on to longer Flights.

For a longer Flight, separate your astral body from your corporeal as before, but this time choose a more distant destination that is well known to you, such as a friend's or relative's dwelling or a familiar street. Time and space are not constants in the astral realm, so you do not have to worry about your destination being too far for your astral self to travel! The only caveat besides familiarity in your choice of destination should be that you should be able to easily and quickly verify your astral impressions of that location.

Try very hard to "see" and not simply remember the location! Look around and take careful note of anything that is changed from your memories. Does your friend have a new rug on the floor? Is there a sale taking place in

your favorite store? If there are people present in the location you have chosen, what are they doing? Do not worry about being found out while astrally flying. Most mortals cannot detect astral beings, and even the most sensitive mortals usually have no more than a faint sense of something else being present.

As soon as possible upon returning to your corporeal body, verify your experience. Call your friend and ask if they have bought a new rug! Take a trip down to your favorite store and see if there is a sale going on! This exercise can be facilitated by the aid of a sympathetic partner who is willing to position themselves in the location you have chosen and immediately verify or discount your impressions.

At first, you will find it easier to fly to places of which you have foreknowledge. However, as your expertise in Flight grows, you will find yourself able to astrally visit locales all over the globe!

Finally, the Hunt of the Succubus/Incubus is an advanced exercise in tapping energy astrally. It should be done with serious intent before going to sleep at night, in

the conditions noted previously. The target of the astral tapping should be predetermined and can be anyone, but it may be helpful to pick someone with whom you are familiar and with whom you can verify the experience. Note that you should not disclose your intent to them and can verify your results without doing so. Once you have gained your astral form, astrally visit your target whilst they sleep. You may find it helpful to "hover" directly above their corporeal body. Then use the Advanced Art of Vampyrism technique of Visual tapping to draw from their ethereal body and enjoy the fulfillment of bountiful Prana. Astral tapping is not an experience that can be easily described. Strigoi Vii who have mastered this art report strong sensations of bliss and gratification, both during the process and upon returning to their corporeal bodies. Some say it is, when recalled, like an episode in a particularly pleasurable and vivid dream. It is something you must experience for yourself.

If possible, the next day contact the person from whom you chose to tap Prana. Often the person will report dreaming of you, or thinking of you suddenly in the night

or upon awakening! Very frequently they will also recount enhanced and enjoyable dreaming experiences as well.

Please note that, since maintaining the cohesion of the astral body requires vital life force, it is recommended that you tap energy before attempting these exercises. Once you have mastered the Hunt of the Succubus/Incubus, you can use the Prana thus gathered for other astral Flights.

Mastering Flight can be a frustrating and tedious process. However, if practiced with diligence, it will yield unimaginable benefits for the Strigoi Vii.

Chapter 9

DREAMWALKING

Adieu! adieu! thy plaintive anthem fades Past the near meadows, over the still stream, Up the hill side; and now 'tis buried deep In the next valley glades. Was it a vision, or a waking dream? Fled is that music:—Do I wake or sleep?
—John Keats, "Ode to a Nightingale"

DREAMWALKING IS AN ADVANCED application of lucid dreaming. It requires that the Living Vampire be conscious and "awake" within all dreams and realize the Principle of All Realms. Dreamwalking is a more

advanced technique employing elements of astral projection and lucid dreaming; Walking the Dream can be done on all layers of reality, not just the astral. For the Truly Awakened Vampyre, all the layers of reality are a dream. In contrast, the normal mortal-minded consciousness perceives the corporeal world as the only and unassailable reality and all other experience or existence as a dream, or "untrue." The Strigoi Vii sometimes refer to True Vampyres as the "Awakened" and to mundanes as "Sleepers." Dreamwalking is the most sophisticated of all the techniques of the Outer Mysteries and may take significant time and effort for the Strigoi Vii MoRoii to master. It requires a significant shift of perception and, of course, cannot be achieved until the MoRoii has gained successful results in lucid dreaming.

The foundation of dreamwalking is the *Principle of All Realms*. The Principle states that everything is "real" across all levels of reality and ranges of experience. Thus all experience is real and genuine, just with varying levels of tangibility. According to the Principle of All Realms, every different experience has different levels of

tangibility and is defined by the positionality of the one(s) experiencing it. If someone experiences something, it exists in their perceptions, and their perception makes it "real." Thus, everything is equally real or, in the converse, equally a dream. As Edgar Allan Poe wrote, "All we see and all we seem / Is but a dream within a dream."

The concept of dreamwalking is why We consider Immortals "Awakened" and mortals "Dreamers." Thus the Vampyre must feed from the life of the dreamer to maintain Our Awakened state. The Vampyre must work to be Awakened at all times to all layers of reality, knowing that fact is tangible and valid, and fantasy is a loose collection of experiences which cannot be validated or made tangible in the same sense.

The Principle of All Realms is perhaps more simply illustrated than explained. Consider a dreamer having a particularly vivid yet non-lucid dream. While they are dreaming, they believe everything within the world of the dream is real. If they are frightened within the dream, they truly feel fear. If they are physically attracted to a character in the dream, they feel aroused. If that

character then dies in the dream, the dreamer feels grief and misery. All these experiences and the associated emotions are valid as long as the dream lasts. Then, once the mundane awakens to the corporeal world, they tell themselves, "It was only a dream." They then resume what they think of as their "real" life, and anything that happened in the world of the dream is dismissed.

However, what makes the events and characters within the dream unreal and less valid than events and characters within the corporeal realm? Dreams can elicit responses every bit as strong as events in the corporeal realm. Someone having a horrid nightmare about being attacked by a maniac will awaken shaking, covered in sweat, and just as terrified as if they were being attacked in the corporeal world. Nocturnal emissions are physical orgasms triggered by erotic dreams. Someone who dreams of the death of a close friend or relative will be devastated and may even wake up crying.

Mortals will brush away even the most profound of dreaming experiences by saying, "It's only a dream—it's not real." We Strigoi Vii experience this perception

differently. When dreaming, the dreamer engages directly with the astral world. What makes the astral realm any less "real" than the corporeal realm? What makes experiences in the astral any less "true" than corporeal experiences? Many mortals will attempt to limit reality to that which they can detect with the five major corporeal senses. However, We know there is an analogue to each of these senses in the astral realm, as previously discussed. How, then, can the corporeal senses be the only and ultimate marker of reality and truth? The mortal-minded limit themselves to their corporeal worlds and thus enslave themselves with somnambulant disregard of all other aspects of reality.

All experience is truth. The great physicist Albert Einstein touched on this aspect of Our Mysteries in his theory of relativity. Einstein stated that observers in different reference frames will observe their environment differently. Time passes differently for someone moving at a greatly accelerated velocity than for another person who, relative to the first, is at rest. Physical quantities such as length are seen differently by accelerating and

non-accelerating observers. According to Einstein, there is no preferred reference frame; in other words, there is no one "correct" observer in these situations. The person accelerating makes observations that are true within their frame of reference. The person who, relative to the first, is not moving makes observations that are true within *their* frame of reference. Each of their experiences is "true."

As a rough analogy, consider someone riding in an airplane. Unless the plane suddenly gains or loses acceleration or altitude, the passenger will feel as if they are not moving and will be able to walk around the plane as if they were on the ground. In their frame of reference, they are stationary. If the passenger looks out the window, they will report that they are indeed moving at a very great velocity, but only because they are thus able to see the ground beneath them. They might as well say the plane is motionless and it is the Earth that is moving. However, people on the ground looking at the plane will report that the plane is moving at a great speed and it is they who are motionless. Yet the observers on the ground are *not* motionless—the Earth itself is moving at a great

speed through space, as could be seen by an observer in a spacecraft.

Or, as another example, imagine that you receive a tearful call from a trusted family member telling you that your mother is dead. You will react with shock, anguish, and sorrow. You may begin to cry or even become hysterical. In your reality, your mother is dead, and the experience of grief is as real as anything else in your life. Although you have not yet received corporeal verification of her death (such as seeing her dead body), you have succumbed to the belief that she is dead. However, if the loved one were to then admit to playing a cruel joke on you, your perception of the real would suddenly change. What was real and true just a moment ago would suddenly become false. Your subsequent outrage at the deceitful caller would be just as real as your distress of an instant past. However, now that you have validated the situation, you shift from belief into reason. Yet even though you have validated corporeal truth, the emotions of grief may linger. You may have nightmares in which your mother dies or begin to anticipate her death with

dread. Every time the phone rings you may experience panic, expecting it to be news of her death. The experience lingers in your emotional and mental state and thus continues on in the astral plane. There it is real even if your mother's death is not "real" in the corporeal world.

One final example of the Principle of All Realms may be seen in the famous Schrödinger's Cat thought experiment. The physicist Erwin Schrödinger posed this supposed paradox in 1935 to illustrate the quantum principle of uncertainty. In an article entitled "The Present Situation in Quantum Mechanics," published in the German magazine *Naturwissenschaften* ("Natural Sciences"), he wrote:

> A cat is penned up in a steel chamber, along with the following device (which must be secured against direct interference by the cat): in a Geiger counter, there is a tiny bit of radioactive substance, so small that perhaps in the course of the hour, one of the atoms decays, but also, with equal probability, perhaps none; if it happens, the counter tube

> discharges, and through a relay releases a hammer that shatters a small flask of hydrocyanic acid. If one has left this entire system to itself for an hour, one would say that the cat still lives if meanwhile no atom has decayed. The psifunction of the entire system would express this by having in it the living and dead cat (pardon the expression) mixed or smeared out in equal parts.
>
> It is typical of these cases that an indeterminacy originally restricted to the atomic domain becomes transformed into macroscopic indeterminacy, which can then be resolved by direct observation. That prevents us from so naively accepting as valid a "blurred model" for representing reality. In itself, it would not embody anything unclear or contradictory. There is a difference between a shaky or out-of-focus photograph and a snapshot of clouds and fog banks.

In most general terms, Schrödinger was addressing the basic corporeal indeterminacy present at the smallest

level of matter. The state of any specific subatomic particle can be described as a superposition (combination) of wave functions. However, the wave function does not collapse until the particle is observed; the presence of an observer affects the outcome of the experiment. It is not until the box is opened by an observer that the particle is forced to "choose" a state and the nucleus either does or does not decay and, correspondingly, the cat dies or lives.

The Schrödinger's Cat puzzle is closely related to the Heisenberg Uncertainty Principle, which states that either the position (location) or momentum (power residing in an object, calculated by finding the product of the mass and velocity) can be exactly determined, but not both. Once one is determined, the other can be calculated only within a particular range of uncertainty. The implication is that there is a fundamental indeterminacy "built in" to the physical world. Schrödinger's paradox extends this uncertainty from the microscopic world to the macroscopic.

From the perspective of the Strigoi Vii, there is no

paradox or uncertainty. When Schrödinger talks about a "blurred model" for reality, he is speaking from a mortal-minded corporeal perspective. While he was one of the greatest physicists of the twentieth century, as a mundane he was still limited to corporeal perceptions. There is no puzzle when the problem is considered across all layers of reality. The uncertainty lies in the corporeal realm only; the very fact that there seems to be a paradox merely shows that these corporeally-limited theories are incomplete. In fact, many contemporary physicists have begun to grasp this fact with theories such as the many-worlds interpretation of quantum mechanics. Briefly, the many-worlds interpretation implies the possible existence of all alternate histories and futures—a concept in direct dialogue with Our Principle of All Realms.

We, the True Vampyres, have the potential to Awaken to full awareness of all realities. We are Lucid Dreamers, bending reality in accordance with Our True Will, apprehending the realms from the perspective of the Dragon. We are free of time and space. We can view the median point of all possible worlds. The MoRoii should

strive to free Their perceptions from dependence upon the corporeal world. They should continue Their explorations in the astral plane so as to gain experience with the mutability of perspective across the realms. The MoRoii should begin to reject accepted definitions of what is "real" and "unreal" and instead rely upon the Eyes of the Dragon for guidance.

Time

Time is something the True Vampyre seeks to escape. As Einstein showed, time is a mortal perception and a relative concept. From the perspective of the astral realm, time does not even exist. It is possible to have a fully developed, vivid, and lucid dream within the space of no more than a few minutes by a corporeal clock, even though within the astral, hours, days, or even years have passed. A useful concrete validation of this fact involves timing yourself during Flight. Before embarking upon Flight, notice the time recorded by a clock. When the Flight ends and you return to your corporeal body, before

checking the clock again, honestly ask yourself how long it *seemed* to last. Very likely you will feel as if a long span of time passed whilst you were in the astral realm, only to discover that a comparatively short time has passed in the corporeal world.

The True Vampyre seeks eternity through timelessness and independence of time. Once the MoRoii has validated the Principle of All Realms, They will have begun to Awaken to ultimate nonexistence and mutability of time. These remarks are but the beginning of a very profound evolution of Zhep'r that is further explored in the Inner Mysteries of Strigoi Vii.

The Dream Matrix

The Dream Matrix is the state that exists between the First and Second Death. This is akin to the collective subconsciousness and collective consciousness described by Carl Jung. The Dream Matrix is a subtle state that corresponds to the corporeal process of natural death. When the physical body is near death, it releases

chemicals and other substances that create a feeling of corporeal euphoria. The Dream Matrix is the analogous state of euphoria on the etheric and astral planes. Since it is a subtle instead of a corporeal process, it is even more seductive and pleasurable. It can be extremely difficult for the Vampyre to resist.

What is the enduring grace of the Living Vampire? Their sheer Love of Life and the Self. With a sincere yearning for eternity and Immortality, the Vampyre can master the Principle of All Realms, resist the Dream Matrix, Walk within the Dream, *and fully* Awaken.

Summation

Thus concludes the Outer Mysteries of the Strigoi Vii. Once a Vampyre has solved these mysteries, They have Ascended to truly "Come Forth by Twilight." Those who wish to pursue the Higher Mysteries must be initiated into the Inner Court of the Family: the Ordo Strigoi Vii (OSV). This order is by invitation only. All prospective OSV members must be personally invited by the Synod

and sponsored by a current member of the Order.

You have only just begun....

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ABOUT THE AUTHOR

FATHER SEBASTIAAN is a central personality and authority in the Vampyre subculture, master fangsmith of the Sabretooth Clan, Impressari of the Endless Night Vampire Ball, founder of TheSanguinarium.com, and author of Vampyre culture.

He has appeared on many television networks including: MTV, USA, the Discovery Channel, the History

Channel, A&E, National Geographic, Channel 4 (UK), ProSieben's Galileo (Germany), ArtE (France), and has been featured in print in *The New York Times*, *Time Out New York*, *The Washington Post*, *Bloomberg News*, *InStyle Magazine*, and *Glamour*.

He lives in Paris.

For more information on Father Sebastiaan, please visit his website at *www.sabretooth.com*.

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ISBN: 978-1-57863-504-7